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## MEMOIR

OF

## *THE LATE REV. JOHN EVANS, OF ABINGDON.*

Mr. Evans was born Sept. 17th 1755, at Fynnon Adda, Miline, in the county of Pembroke. His parents, who have long since departed to a better world, were, for many years, highly respected members of the Baptist Church at Kilvowyr, a village near their own residence. The place of Mr. Evans's birth and that in which he closed his life being remote from each other, and little intercourse subsisting between them, the remembrance of his early youth has, in the course of fifty years, been nearly lost.

From the information which remains, however, it appears that Mr. Evans, before he became, in his own apprehension, a subject of divine grace, was highly esteemed by all who knew him. The tenor of his conversation marked a strong thirst after knowledge, blended with great deference to his instructors. He asked questions eagerly, and, if interrogated, "answered discreetly;" thus exciting in his friends the pleasing hope, which his growing years soon justified, that he was already "not far from the kingdom of God."

At this period he closely resembled, in the state of his mind, the amiable and virtuous youth to whom the Saviour said, "Yet lackest thou ONE thing." Through a divine blessing on the means of early instruction, he was rendered truly sensible of this essential defect in his character, and a deep conviction of the evil soon wrought its cure. The love of Christ, without which, in the sight of God, the highest attainments are nothing, now became ascendant in his soul, and, under its influence, he cheerfully consecrated all his talents and his life to the Christian ministry.

The outline of Mr. Evans's character, as it appeared in the morning of life, is chiefly drawn from a recollection of frequent conversations which passed respecting him, in 1785 and the two following years, among the students of the Baptist Academy at Bristol, some of whom had been his intimate friends, and the companions of his youth. Their testimony respecting him is confirmed by more direct information, communicated since his death, in two letters from the Rev. Timo-

thy Jenkins, of Whitechurch, in Pembrokeshire, the substance of which is here inserted.

"Mr. Thomas Evans, the father of our deceased friend, was highly esteemed among all classes of christians, for the extent of his religious knowledge and the piety of his conversation. He was constant in his attendance on divine worship at all appointed seasons, and not easily turned about *with divers and strange doctrines;* for he was well acquainted with his bible, and firm in his adherence to its dictates. To him were given seven sons, three of these still survive; one of whom, Mr. Lewis Evans, is minister of the Baptist congregation at Ebenezer, in his native country. Mr. John Evans, (the subject of this memoir,) regularly attended the preaching of the gospel with his parents during his younger years, and, possessing an inquisitive mind as well as a retentive memory, he soon acquired a degree of knowledge somewhat remarkable for his age. He appears also to have been early the subject of serious impressions; but none of these (so far as his friends could judge) were abiding, till he was about eighteen years of age. At that period, being favoured with the privilege of spending some time in the family of the Rev. G. Rees, of Rhydwillin, it pleased the Lord to awaken his mind to the discovery of his character as a sinner, and to direct him to the only refuge provided in the gospel. Having made a profession of his faith, he was baptized and admitted to communion with the church at Kilvowyr about the year 1776. His zeal and diligence in the pursuit of divine things being quickly noticed by the church to which he now belonged, they requested him to take an active part in their meetings for prayer and religious conference. In the course of the following year, he was requested to exercise his talents among them, with a view to his entrance on the stated ministry. He preached his first sermon from *Isaiah* liii. 10 "*When thou shalt make his soul an offering for sin;*" and the discourse gave the most entire satisfaction. In his early labours as a preacher, it was his constant study to communicate solid instruction to the mind, rather than to please the ear. Sometime in the year 1779, the church of which he was a member recommended him as a student to the Academy at Bristol."* Mr. Evans justly considered his entrance into the Academy as opening to him a prospect equally interesting and solemn; and in taking this step, it is evident he did not "use lightness." It would be an unspeakable blessing to the church of Christ, if every youth, who enters on a course of education preparatory to the ministerial office, should commence that course with motives as pure, and pursue it with a diligence and seriousness as great as his. He rejoiced, indeed, to have cast off the shackles of worldly business, which so often continue, in the most distressing manner, to impede the exercise of the sacred office; but into

* Over this Seminary the Rev. Hugh Evans, M. A. together with his son, the Rev. Caleb (afterwards Dr.) Evans, then presided, with a zeal and ability which endeared them to all our churches, and by which their names are placed high in a record that can never be obliterated.

his views of the Christian ministry indolence or the love of ease never entered. His exertions, though changed in their object, were not lessened in their degree; but, on the contrary, he redeemed the time with double care, and, giving himself with all diligence, to reading and study, he soon excited in his tutors and fellow-students, the expectation, which he afterwards abundantly fulfilled, of his becoming a man "approved unto God, a workman who should not need to be ashamed, rightly dividing the word of truth."

The respect which he had obtained from the directors and the companions of his studies was held in remembrance in the Academy long after his departure from it, as is well known to many who succeeded him in the same seminary: and, though death has, in little more than thirty years, removed from earthly scenes almost all of those who were his immediate companions in study, I have the pleasure to insert a letter from one of those who still survive, the Rev. T. Langdon of Leeds, who thus writes:

"My dear friend,

"I was with Mr. Evans at Bristol, and the many happy hours we spent in each others society there, will always be recollected by me with pleasure. He was not only my class-fellow, but literally the companion of my academical studies; and, I believe, we uniformly regarded each other with mutual esteem and confidence. In his studies he was invariably attentive and diligent, and the proficiency he made was creditable to himself, and not merely satisfactory, but highly pleasing to his tutors. In the course of his academical exercises he gave proofs of a sound judgment, a retentive memory, a lively imagination, and a correct taste. His temper was cheerful, his mind firm and independent, and the whole of his behaviour prudent and decorous. His piety was fervent, but rational and unostentatious. His devotional exercises, when, in his turn, he conducted the domestic worship of the lecture room, were peculiarly fervent and edifying. He firmly believed, and cordially loved the great distinguishing doctrines of Christianity, but discovered nothing of a servile attachment to any human system of religious opinions. In his last year he frequently preached in Bristol and the neighbourhood, and, I believe, his ministerial exercises were universally acceptable. Indeed few students ever left the Academy more highly respected than he was, by all who knew him!

In the year 1781, Mr. Evans accepted an invitation from the Church at Abingdon, under the care of the Rev. Daniel Turner, M. A. who was then in the decline of life, to become his assistant in the ministry. His labours proving highly acceptable in his new situation, he was, in the following year, ordained as Co-pastor with Mr. Turner; and this union, under a divine blessing, was productive of prosperity to the congregation, and mutual happiness to their ministers.

He soon after entered into the marriage state with Miss Anna Roberts, a lady of respectable family, in his own congregation, well qualified for the duties of that relation which she sustained through the remainder of Mr.

Evans's life. This connection, which was formed on principles of mutual piety and esteem, proved to them both a source of great felicity.

At the death of Mr. Turner, the pastoral charge devolved wholly on Mr. Evans; and from this period his ministry, which had already received many proofs of the divine approbation, was rendered more than ever successful. With the exception of a few neighbouring villages, his labours were now confined to his own congregation, which became more numerous than it had ever been; and scarcely a year passed, in which he had not the pleasure of introducing a considerable number, converted under his ministry, to a public profession of their faith in the Lord Jesus, and to holy communion at his table. He was particularly useful to the youth of his charge; and herein God gave him the desire of his heart, as he was especially anxious to win the tender mind to the love and service of the Redeemer. Those more established in the divine life, of whom there were many in his congregation, perceived with the greatest satisfaction, that, while he had recourse in all his own trials to the strong consolation of the gospel, he led them also to "draw water from the wells of salvation." Like other ministers, he had his troubles, and to a few intimate friends he sometimes (though not often) mentioned them; but the feelings most prevalent in his heart were those of satisfaction in the work given him to do, blended with an ardent desire that he might finish it with joy.

Thus employed in the work of God with continued success, and possessing the entire affections of his people, Mr. Evans, advanced to the fifty-eighth year of his age, and the thirty-second of his ministry at Abingdon. As he still enjoyed a degree of health which enabled him, with but few interruptions, to sustain the exertion of preaching three times each Lord's day, and usually once in the week, and was in the habit of carefully cherishing, for the sake of his family and flock, that strength which advancing years had begun to impair, it was natural to hope that such a life might approach but very gradually to its close; and that, when his active labours should be impeded, he might, like his venerable predecessor, be permitted to remain awhile, the companion of the aged, and the counsellor of the young, till some rising minister should be trained under his instruction, and receive at his hands the solemn charge of feeding the flock of God committed to his care. But God had otherwise determined. His work was done: and, to the glory of divine grace be it said, it was "*well* done." The decree, which numbered his days, included the determination that he should not live to participate, either the joy that should arise from the future prosperity of his congregation, or the sorrows which are sometimes occasioned by the sad reverses to which the best formed churches are exposed.

Early in the month of June, 1813, he was indisposed: little danger, however, was apprehended by his friends, and probably no immediate danger by himself. Though not in sufficient health to discharge the duties of the pulpit,

he attended the public services, and seemed to expect that he might for a while, at least, resume his work. On Lord's day, June, 18th, he heard the writer of this memoir, both morning and afternoon, and conversed with him in the evening with all his usual cheerfulness. On that day fortnight he was seized with the illness which, in four days, proved fatal. On the first of July, he departed to his eternal rest. The violence and rapidity of his disorder prohibited all intercourse, except with his nearest relations, and one or two intimate friends. Even to these he was able to speak but little; yet the few sentences he occasionally uttered, indicated a calm and peaceful state of mind. He took an affectionate farewell of his relations, and, though overwhelmed with the suddenness and violence of their affliction, they were enabled, without a murmuring thought, to resign into the hands of Jesus, their father and their friend. His widow and four sons, survive to mourn a loss, which no earthly blessing can compensate.

To the foregoing narrative, the writer is induced to subjoin some general remarks, the results of a long and intimate acquaintance with his departed friend.

Mr. Evans appears to have been well aware of the importance of associating in his character those virtues, which too many are satisfied to possess single and unsupported; and so well did he succeed in the combination, that in any situation of life, he must have proved an ornament to society. "In Christian morals," said the late Mr. Booth, "integrity holds the first place, benevolence the second, and prudence the third: without the second, the first cannot exist; and without the last, the two former will be often brought into suspicion." For all these virtues, Mr. Evans appears to have been eminent. His integrity, none who knew him, could ever doubt: a vein of godly sincerity manifestly ran through the whole of his conversation and conduct. His disposition was truly benevolent. He delighted, not only in communicating benefits, according to the means with which God had entrusted him, but in witnessing the more extended efforts of many, with whom it was his happiness to be connected: provided good was done, he was satisfied, though he himself was not the immediate agent. Christian prudence, also, stood high in his esteem; and if, as the Apostle James assures us, "he that offendeth not in word, is a perfect man," our departed friend had attained to no mean rank among his fellow christians. His conversation, though for the most part lively and interesting, was equally free from the two common faults of self-exaltation and unguarded censure. Of himself he seldom spoke at all, and of others, never spoke evil; it will therefore excite no surprise, that his life was peaceful, and his company every where acceptable. He owed much of his tranquillity, however, to a happy command of temper, which he manifested on some trying occasions. In most situations, professors of religion may be found, whose views of gospel truth are so narrow and disjointed, that they can never discern the *whole* counsel of God, in any ministry, which is not confined to a part of it; that is, to a

few truths, confessedly important, but unnaturally separated from the relation which they bear to every other part of the divine system. Such persons are usually as defective in the spirit of Christianity, as they are contracted in the views of the truth, which it reveals. From such a quarter, it may well be supposed, that Mr. Evans could not wholly escape censure: but such was the habitual meekness and gentleness of his carriage, that enmity was ere long disarmed, and so much were his public discourses imbued with the spirit of the gospel, that it soon after died for lack of nourishment. A pleasing testimony to these excellencies in Mr. Evans's character was delivered, at his interment, by the Rev. W. Wilkins, the Independant Minister in the same town. "In him," said Mr. W, there was nothing of a narrow, bigotted, party spirit, but his disposition was amiable, candid and friendly; and I have often and sincerely wished that he might be my fellow labourer, to the end of my days.

Mr. Evans spoke in public, for the last time, at the administration of the Lord's Supper and probably without suspecting that he should then close his ministerial work. The approach of death was sudden, but it could not be unwelcome to a mind habitually prepared, as his evidently was, for the solemn event. Had he been previously assured that he should, after this hour, speak to his beloved people no more, his address could not have been more affectionate or solemn, than it was on this occasion. His manner in the closing sentences, was peculiarly animated and interesting. "How divinely amiable," said he, "is the Redeemer in his love to sinners! What shall we do, my friends, in the chamber of sickness, when all is dark around us, if Christ be not at hand to cheer our hearts, and administer the cup of consolation? When death draws his sword, and says, "Sinner thou must die;" where shall we look for assistance, if Christ be absent then? but, if he be the stay of our heart, we shall smile in the hour of dissolution. Death will lose his sting, and we shall welcome the blow, which will remove us from a state of trouble and distress, to one of unutterable joy and felicity:

"Scarce shall I feel death's cold embrace,
If Christ be in my arms."

The memoir of which the above is but an abridgment, was written by Mr. Hinton, of Oxford, and is prefixed to a posthumous volume of Mr. Evans's Sermons, a Review of which is inserted in the subsequent pages of this Number.

## ON TWO IMPORTANT ARTICLES IN THE APOSTOLIC CREED.

If I recollect rightly, it was by perusing a well known high-church publication, written by a pious clergyman, with whom I was formerly acquainted, and whom I sincerely respect, that my attention was turned to two expressions, in what is usually called *The Apostles' Creed*. Though the church of Rome has certainly made too much of that form of sound words, in setting it on a level with the holy Scriptures; while some of the popish divines have idly affirmed, not only that it was made

by the Apostles themselves, but that each of them contributed a separate clause to compose it: and though in some protestant churches, it may be rated rather too high, while many individuals in this country shew their ignorance by considering it as a prayer: yet, as a very ancient and scriptural summary of Christian Doctrine, it is highly respectable. We allow, indeed, that it is not a perfect compendium of divine truths; since, on the one hand, it does not touch, except by implication, on the fallen state of man; while, on the other, we dare not say that a person's salvation would be endangered were he ignorant of the name of the Roman governor, who sentenced our Lord to crucifixion. But with the exception of one ambiguous clause, about our Lord's descending into hell, there is nothing contained in it of which we do not cordially approve.

The clauses, however, to which I would at this time especially refer, are those which profess a belief of "the holy, universal church, and the Communion of Saints." These expressions appear to me directly opposite to that sectarian spirit, into which the worthy author of "Zeal without Innovation," and some others, who are in the constant habit of repeating this creed, seem inadvertently to have fallen, while opposing sectarianism in others. I am, however, full as anxious for Christians of my own denomination to be on their guard, against whatever is inconsistent with a sound and scriptural interpretation of these articles, as for those to be so, from whom we conscientiously dissent.

I most earnestly wish, whether we are accustomed or not to say this creed by rote, that we may ever have these important truths so impressed upon our hearts, as to influence, habitually, our temper and conduct; viz. That there is a holy, universal church, to which every saint in Christ Jesus belongs, (*Phil.* iv. 21.) and That all true Christians are brethren, who have one common interest, and should have a peculiar regard for each other.

1. "I believe the holy, universal church." What is the scriptural idea of this phrase? A roman catholic, it is well known, would put an unscriptural sense upon it, which I need not here refute. He would say, the holy, catholic church is the church of Rome; though if he had any conception of the nature of true holiness, he durst not say that every member of that church is holy. It is not probable that any man would claim this title, exclusively, for the church of England; at least no good man would dare to do so. Nor durst any evangelical dissenter presume to confine it to his own denomination. My idea of the holy, catholic church, includes all those upon earth, who are really in the way to heaven; all who are truly sanctified by the Holy Spirit, and vitally united to Christ, however separated from each other, by distance, imperfection, or prejudice. These are actually members of one body, whether they will at present acknowledge it or not; and they must inevitably live together in one blessed world, for ever.

2. "I believe the Communion of Saints." *i. e.* I believe that all who are internally sanctified have one common interest; and that

as far as they are created anew in Christ Jesus, they have similar views and feelings, which are possessed by none others, except their fellow-saints. They stand in the same relation to God the Father, as his children by gratuitous adoption and by regeneration; in the same relation to Christ Jesus, as branches of him the true vine, fellow-members of his mystical body, and fellow-heirs of his heavenly inheritance; and in the same relation to the Holy Spirit, as being his temples. No outward form, no human polity, can form a community so closely connected as that in which saints are united, by being joint partakers of the Holy Spirit. All true saints have the same interest; or, at least, that interest which is inseparable, is of far greater consequence than any separate interest can be.

I infer, therefore, That *that* man is *not sound* in the Apostles' Creed, (neither in the formula so called, nor in the doctrine of the Apostles, as stated in the New Testament,) who does not *feel* himself *nearer of kin* to all those with whom he justly expects to live for ever in heaven, than any outward form, whether invented by men, or even prescribed by God, can cause him to be, to those who are unsanctified, and who, consequently, at present, give no scriptural evidence that they are going thither.

If I am a real Christian, I must plead, that my episcopalian brother, *ought* to consider me, (even though I should be mistaken in my opinion as an Antipœdo-Baptist,) as more closely connected with him, than an unconverted conformist, were he a regular clergyman, or even a bishop.

And by the grace of God, if a real Christian could be so perverted by high church prejudice, as not only to scruple meeting me at the table of a common friend, but even so as to persecute and imprison me, I would labour still to love him, and pray for him, and to feel an internal respect for him, as more nearly related to me, than any unconverted Baptist could be; though education should have led the latter to imbibe much more correct ideas of Christian liberty, and of New Testament ordinances.

I seriously wish that my own brethren, and all other true saints, of whatever denomination, would vie with each other, in an earnest contest, who shall prove themselves the soundest, in these two Articles of our common Creed.

R.

## THE RIGHT IMPROVEMENT OF THE FLIGHT OF TIME, AND THE APPROACH OF ETERNITY.

Although the exact measure of our days is concealed from us, it is appointed, by the Disposer of all events, when we are to retire for ever, from the present life; we are therefore perpetually approaching that interesting period. In this mortal existence, short and uncertain as it is, the seed is disseminated from which will be produced, the harvest we are to reap in the world to come. "Be not deceived, God is not mocked: for whatsoever a man

soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting." To every mind it should, therefore, be a reflection of deep and perpetual interest, that so much of life is already passed away; departed, and that, forever, are many fine opportunities of obtaining and imparting good. "Let us then work while it is day, for the night cometh, in which no man can work."—

The sacred writers are constantly enforcing the improvement of the lapse of time, the termination of the world, and our approaching destiny. "The end of all things is at hand! be ye therefore sober, and watch unto prayer."—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?" A paper of this nature, intended as it is to improve the flight of time, should contain affectionate and solemn references to the duties of persons in all circumstances, and of every character. In the first place, we would address those unhappy minds who have yet to learn the necessity, the dignity, the utility, and the felicities of godliness. To you we would speak, who have never mourned for your transgressions, nor implored, with faith and sincerity, the grace of God—you who have waged an impious war against penitence, and faith and devotion, and thoughts of death, —you who have been all ardour and diligence in what has concerned the interests of the world that is passing away, without inclination or leisure to regard the Kingdom, and the righteousness of God—you we admonish to reflect on the years, that are for ever gone, and that "there is no work, nor wisdom, nor device in the grave," in which you are so soon to sleep until the heavens be no more. The eternal God will not alter the thing which is gone out of his mouth, and it is more than time that you should know what he has said of you. By the circumstances in which you have been placed, by your education, by your associates, by public opinions, and a variety of other influences, you have been moulded into different forms of character and conduct, while no salutary change has been effected in your hearts: the same kind of attachments and antipathies—of sorrows, and pleasures, and pursuits that have occupied your attention from the beginning, retain their influence now. Sinner! how soon may the Lord say, Thou shalt die. In that case, thy soul, unsanctified, and without religion, will find no admittance into the regions of peace: for, "except a man be born again, he cannot enter into the Kingdom of God." The time in which devout prayer, penitential sorrow, unfeigned faith, and sincere obedience to the will of God may exist, and avail, is, every moment, approaching its end—and is this a fit season for insensibility, and inaction? "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think on thee, that thou perish not." Is it a small

thing to be deprived of eternal purity and peace, and happiness, and glory? To be doomed to weep, and wail, and gnash thy teeth with apostate angels, in the darkness of utter despair, and in the fire of everlasting torments—is this also a trifle? "Meditate on these things, give thyself wholly to them, that thy profiting may appear to all men."—Oh! enter into thy closet, and pray to him who hath said, "Let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Incessantly read the scriptures, and attend the ordinances of God, which are able, through divine influence, to make thee wise unto salvation.

In the second place we are more than anxious to advance the best interests of a class of persons, who, in relation to religion, may be stiled, enlightened, yet undecided.—At least, we suppose them to be considerably illuminated, and lamentably hesitating. Perhaps you have been favoured with the means of religious improvement. It has been your happiness to witness the exhibition of christian piety, prudence, patience, and benevolence in the general deportment, and in some peculiarly difficult circumstances of christians; to their daily prayers in the family you have listened, and with them you have visited the sanctuary of the Lord. The result has been, that you are convinced that Solomon never displayed his wisdom in a higher degree, than when he said: "The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding." Of the excellence and the importance of scriptural religion you are convinced, and these just ideas frequently recur to recollection. Yet, you do not follow the Lord fully—You have not entered the christian camp—the cause you approve, and wish it to be triumphant, but have not adopted the christian uniform, nor put on the whole armour of God. Those among your acquaintances who who are still in the night of sin, already marvel that you refuse to walk with them in their forbidden paths, and the christians, who know you, are anticipating that it will not be long, before you thus address them, "We will go with you, for we have heard that God is with you." Joshua, the Hebrew warrior, was not more illustrious for his victories, than for his piety, and when the journey of life was almost finished, he assembled all Israel before him, and said: "Behold this day I am going the way of all the earth, choose ye, whom ye will serve; but as for me and my house, we will serve the Lord." This very day make your solemn election, for it is of all things the most important, that you should love the Lord your God, and have a disposition to order your steps according to his testimonies, and, to live another day may be denied you. The advice of the patriarch is what we wish to impress on your hearts, enlightened, but hesitating friends of the religion of Christ.—Let it be your solemn determination more fully to examine the claims of God upon you. Compare the claims of sin and of holiness—of this world, and of heaven—and enter into this very

necessary business, with a full determination to examine it with all possible care, and with devout supplications to the Lord, for light and grace, without which every thing else will be fruitless. Never expect a more proper time for this essential business to arrive, than your present moments afford. Felix did so, but we have never been informed that it came. By every advantage attendant on maintaining a decidedly christian character and deportment---by that fearful darkness and sorrow, under which the ungodly suffer in their last moments, who have light enough to perceive their doom! and who then have impressive recollections of the privileges and convictions that they have fatally neglected—by the disgrace and the misery of perdition—and by the honour and happiness of heaven, we intreat you to regard our advice. The years of your mortal existence hasten away, and while you delay, death will overtake you, and in that very day, your thoughts will perish. You see and approve of that which is right; make it the subject of constant prayer that you may practise it also with resolution and perseverance. Regard this life as possessing little or no value if religion be neglected; and let every thing submit to this grand concern, while it is never suffered to submit to anything.

Thirdly. The recollection that so much of our time has vanished, is capable of a very useful application to some of the duties and felicities of the children of God. In the Scriptures, the flight of time and the approach of eternity are used to excite attention to christian watchfulness. "The end of all things is at hand—be ye therefore sober, and watch unto prayer." This holy vigilance is very important, for sin is the neglect of all our duties and real pleasures, and in proportion to our success in watchfulness and prayer are we useful and happy. It will not be a long time before all our opportunities of resisting wickedness, and of perfecting holiness in the fear of God, and thus doing some justice to the divine character and government before transgressors, will be concluded. In what remains of our time let us, therefore, watch and pray, lest we enter into temptation. This duty, so often and so emphatically inculcated upon christians, implies that they avoid, as much as possible, circumstances of temptation, and incitements to sin. The eyes are windows to the soul, and every sense is a passage through which sin may enter. Now, these senses are to be guarded. Eve listened to Satan's impious discourse, and beheld the beauty, and inhaled the fragrance of the forbidden fruit, and departed from the holy commandment. How wise was the conduct of Job: "I have made a covenant with mine eyes." In this vigilance it is implied that we pay close attention to the working of our thoughts and affections. "Keep thy heart with all diligence: for out of it are the issues of life."—and, "as a man thinketh, so is he." It should be our concern that our minds are employed about lawful and heavenly subjects all the day long. We should meditate much on religion. It is true that our thoughts, like the birds of heaven, are fond of flitting about, but every one has command of them, or the man of

business and the man of God would be unable to fulfil their duties. To a more perfect command we should aspire, and we must succeed, if we seek it by steady perseverance, with prayer to God for success. Suffering them to be vagrants at certain times, increases their aptitude to be so at all times, while perpetual attempts to direct their course will decrease this pernicious tendency. Our thoughts and affections do not work, like the bees in a hive of glass, through which mortal eyes can perceive their movements, but unto God they are all known. Besides which, it is important in other respects, that our hearts and minds should be properly engaged. From a mind without purity a course of conduct must proceed in violation of the divine laws, injurious to society, and destructive to the transgressor. He, who does not watch over his heart, in the fear of God, will infallibly decline in piety, and, probably, disgrace his character by some external and enormous offence.

This christian vigilance implies incessant caution against sins to which we are peculiarly liable. Paul mentions the sin which doth most easily beset us. Why any particular class of transgressions should influence certain individuals oftener than any other, it is not at this time our business to enquire—that it does is a fact. We perceive a tendency to avarice in one, and to licentiousness in another; here stands a proud man, and there a misanthropist. With respect to these offences, no caution, no prayer, no exertion, can be excessive. Indeed it is not only proper to pray for deliverance from the dominion of sin in general—but those which most frequently attack us with success, should have more than common attention. They should be mentioned particularly before God.

Nothing, however, is more important than watchfulness over the formation of habits. Who does not acknowledge their power? yet how little caution is used against the existence and growth of those which are evil? One contracts a habit of inattention in the sanctuary, and if an angel occupied the pulpit, he would wander from his theme. Another hears without subsequent meditation, and the celestial manna does not feed the soul, because it was not digested. Others slide into a habit of greatly neglecting secret prayer, and seldom engage in it, in consequence, without reluctance. Againt the commencement of these, we should guard, for, when once formed they are either not perceived, or, if seen, it is not an easy task to forsake them. Habits grow insensibly unless we are peculiarly vigilant; when formed, they resemble a deeply rooted tree, the fruit of which is frequently very pernicious, and even deadly.

We will conclude with a word of comfort to the heavenly pilgrim. Much time is for ever passed away, and so much of your painful journey to heaven is trod. Now is your salvation nearer than when you first believed.

> "On all the wings of time it flies,
> Each moment brings it near—"

Children of God! your salvation is certain, for "nothing shall separate you from the love of God"—you are in your Father's hands, and out of them nothing shall be able to pluck you. The

good Shepherd, who gave his life for you, has said that you shall never perish. To the regions of ineffable sanctity and bliss you are, therefore, ever approaching. Think how many disappointments you have experienced, how many tears you have shed, how many temptations you have endured; just so many of the evils you were to suffer are vanished to appear no more. Have patience, heirs of heaven, a little longer watch and pray, and trust in God, and do his righteous will, and death and heaven will come. Like the Apostle, look to the end, and exclaim, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Attend to his advice and "walk by faith, and not by sight." Submit with patience to live longer here, but "be willing rather to be absent from the body, and present with the Lord." But see to it "that ye labour, that whether present or absent ye may be accepted of him."—

*London.* T. G.

## THE EVIL OF THE WORLD.

When the Redeemer, previous to his death, was engaged in intercessory prayer on behalf of his disciples, one of the petitions which he presented was *that they might be preserved from the evil of the world.* "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." As it is the practice of a pious mind to turn the precepts of the word of God into petitions; so it will be equally disposed to derive practical instructions from the prayers it records.

In the present time, the evil of the world is too visible among those who call themselves the followers of Christ. In many instances it appears as if the nature of his kingdom were changed from its first institution. "My kingdom" was his language, "is not of this world." But is it not too apparent that there is a deficiency of separation between his friends, and those of the world, which displays how little they are influenced by the decision of a Saviour? Since, therefore, we are in danger from this source, it becomes us to enquire, in what the evil of the world consists?—and to point out the importance of preservation from it.

There is a two-fold evil in the world—the evil of *sin*, and the evil of *suffering*. It is moral evil from which we should most carefully abstain. This we must fly from as our most deadly foe, which can never be but injurious. As the world is a rebellious province against the King of heaven, it contains the principles of pollution and contamination in every part of it. There is evil in its company, in its spirit, in its pleasures, its maxims, and its course.

There is evil in the *company* of the world. It is true that while God allots us our existence on this globe, we must hold converse with the men of the world, for to avoid this we must leave it; and Christianity looks with no favourable eye on the retirements of the hermit. As man is made for society, in society must he mingle. But there is a wide difference between this necessary intercourse

with ungodly men, and making them our chosen companions; forming voluntary intimacies of the closest nature with them; and delighting in their society as those whom we principally regard. This, O professor, cannot be done without direct violation of the holy will of God, and without endangering thy best welfare. The mandate of heaven says—"enter not into the path of the wicked; go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away." An habitual and voluntary intercourse with them will evince and create too great a similarity of disposition to them—will tend to lessen spirituality of mind—darken our evidences, and perplex our souls. O, let it be our study to fly from this snare, to chuse the saints as our company, esteeming them the excellent of the earth, in whom is all our delight. If the company of the world in general be so pernicious, what must be that union of the closest nature, which we too often see formed between the members of Christ and the members of Satan? The marriage of the godly with the ungodly. The children of God becoming one flesh with the children of disobedience? If the occasional intercourse of believers with the wicked be so prejudicial, what must be an union with them which nothing but death can dissolve?

There is evil in the *spirit* of the world. This is that love of the world, that lust of the eye, that attachment to the things of time, which the Scriptures denominate covetousness. And here it is to be suspected that professors of the present day are chiefly in danger. We are not now liable to be driven to apostacy by the terrors of the wrath of man; by fines, confiscations, imprisonments, and death, in all its horrors. Thanks to the providential goodness of God, these things assail us not in Britain. But we are exposed to what is far more fatal—the influence of worldly things. If persecution has slain its thousands, the spirit of this world has destroyed its ten thousands. It is not so much from gluttony, drunkenness, cheating, and open crimes, that professors are in danger, as from that covetousness which disguises itself by false names, which attaches to itself honourable importance, and which escapes detection, except by the eye of him who searches the heart, and tries the reins of the children of men. It is frequently supposed that when the Bible thunders the heaviest anathemas against covetousness, it is only that species of it which consists in usury, oppressive measures, in extorting the gain of injustice, or in depriving others of what is really their due. This is indeed that vice in the basest sense of the word. But not so *exclusively*. Having the heart set on the world, is covetousness in the sight of God. When the rich fool is presented to us as an example of this disposition, we read not that he attained his property by unjust dealing, by oppressing the widow and orphan, or depriving those of his charity who waited on him for relief. No, his spirit was fixed on what he acquired, the love of the world engrossed his soul. And whether this passion be exerted in spending or in obtaining the substance of time, it is this hateful disposition

in the view of the Lord—"For so is every one who is rich to himself, and not rich towards God." Now is there nothing detrimental in this spirit? What, not in that which is idolatry—which robs Jehovah of his throne—the heart—which debases every intellectual power—which disqualifies for all moral and spiritual exercises—and which excludes from the kingdom of Christ and of God?

There is evil in the *pleasures* of the world. Did you never read of some who were lovers of pleasure more than lovers of God? And what pleasures were these? Were they spiritual, heavenly, and divine? or carnal, sensual, and earthly? How many deceitful pleasures does the world present to beguile unwary souls? Amidst the number may be reckoned those of the theatre, the card table, the ball-room, the tavern, the race-ground, the vain fashions of dress, with many others, which the imaginations of my readers will easily supply, and which are manifestly calculated to banish thoughts of God and eternity. Now, it might be almost superfluous to enumerate these, were it not too obvious that many, who call themselves followers of Christ, are seen frequently attending them. Without displaying the peculiar turpitude attendant on each of them, suffer me to propose a few questions concerning them in general. Is an attachment to these consistent with your character as strangers and pilgrims on the earth? Does it harmonize with your pretensions as the followers of the self-denying Saviour? Would he honour them with his presence, were he resident in our world? How can you be living epistles of Christ, if you can be habitually in those exercises which you know he would condemn? Does conformity to these things recommend his religion? Will it be pleasing to review these things when death appears before you? O, it will produce anguish at a season which is a detector of the heart.

Survey the *maxims* of the world. As the believer has principles by which he regulates his behaviour; so has the votary of time. As those of the one teach him to live soberly, righteously, and godly, in this present world; to demean himself as a stranger and pilgrim on the earth, but as a fellow-citizen of the saints, and of the household of God; so those of the other instruct him in all the ways of iniquity, folly, and sin. These maxims, which are disclosed in the general conduct, are without difficulty ascertained. One of them evidently is "that the world is to become our supreme concern, and religion subordinate to it."—that it is well to have a little religion, but when this clashes with business, with pleasure, with fashion, it must be surrendered to these great concerns. On this principle their whole conduct is regulated. They seek first the things of time, rather than those which pertain to the kingdom of God—they are careful and troubled about many things, and neglect the one thing needful—they labour not chiefly for the bread that endureth to everlasting life, but for that which perisheth—they lay up treasures on earth, but none in heaven. O Christians, are you in no danger from such pernicious doctrines? Do they never interrupt your pro-

gress? Have you not reason to watch against their contaminating influence, and to pray to be kept from the iniquity of the world?

What is the *course* of the world? Is it not evil? If its company, its spirit, its pleasures, and its principles, are depraved, what can we expect from its conduct? If the tree be corrupt, such will be its fruits. If the fountain be polluted, its streams will be infected. And such is the case in reality. When Paul describes the course of the world, he draws it in the blackest colouring. Read, for instances, *Eph.* ii. 1, 3. *Titus* iii. 3. Beware, O believer, of that evil-speaking, those envyings, that forgetfulness of God, pride, anger, malice, and deceit, which are too visible in all around. Save yourselves from this untoward generation. Hold fast the word of life. Be blameless as the sons of God, in the midst of a wicked and perverse generation.

Every thing calls upon you to seek preservation from it. If we live under its influence, *we dishonour the Saviour who bought us with his blood.* We are called upon to let our light so shine before men, that others, seeing our good works, may glorify our Father in heaven. But how can we glorify him, and bring others to the same temper of mind, if there be no difference between us and them? May it not be asked, what do ye more than others? where is the efficacy of your boasted religion? Is it to be expected that they will say to us, We will go with you, for we see that God is with you? Religion will suffer by our conduct, and men will, through us, speak evil of the good way of the Lord.

If we imbibe the spirit of the world, *we shall invalidate our Christian profession.* What is the import of your baptism? Is it not a separation from the world? Are you not buried with Christ in baptism?—buried with him by exclusion from the world? And is it not as inconsistent for you to live in conformity to it, as for a spectre from the tombs to visit the abodes of men? What is the meaning of your attendance on the Supper of the Lord? Is it not that you are separate, and cannot touch the unclean thing? Is it not a declaration that whatever others do, you are determined to serve the Saviour? But if time has your warmest affections, you positively abjure in your conduct, what your professions maintain.

Examine all the descriptions of the Christian character, which the word of God unfolds. Do they not all imply a separation from the world? Is the child of God distinguished by his faith? But faith overcomes the world—by his conformity to Christ? but he is not of the world, as Christ was not of the world—by the tribulations which assail? but it is because we are not of the world, but Christ hath chosen us out of it, that the world hates us. What is it that you distinguish in Noah? In the face of a deriding world he builds the ark. What do you admire in Moses? He esteemed the reproach of Christ greater riches than the treasures of Egypt. What is your expectation, O ye professors, in the day of God? Is it not that when the wicked shall be assigned to a furnace of fire, that *then* you shall shine forth as the sun in the kingdom of your father? How can you maintain your profession unless preserved from the

evil of the world? I do not wonder that Christians of the present day, are so filled with doubts and fears. When men can see no difference between us and others, is it not high time for us to suspect the safety of our state, and vigorously to examine whether we are in the faith?

The prevalent influence of the world *will make death terrible.* It will plant thorns in our dying pillows. How numerous have been those, who, in the hour of dissolution, have lamented their attachment to it! How have they regretted their infatuated conduct, and warned others from following their pernicious example! How many have been obliged to exclaim, in the language of the expiring Grotius, "Alas! I have spent my life laboriously doing nothing!"

We beseech you, dear fellow-professors, as ye regard the honour of God, the consolations of religion, the support of a dying hour, to watch against its every attack, to save yourselves from this untoward generation, to pray for preservation to him who is able to keep you from falling, and to present you, faultless, before the throne of his glory, with exceeding joy.

*Luton.* E. D.

## AUTHENTICITY OF THE SCRIPTURES.

To the Editor of the Baptist Magazine.

Sir,

The following letters were written to a friend. It is by no means presumed that the arguments contained in them include all that can be advanced upon the subject. In a letter to a friend, the writer could not amplify to that extent which the subject would very properly admit of; and therefore only stated such arguments as address themselves to the common sense of mankind upon reading the Scriptures, and that were completely satisfactory to the writer's mind. Should you think it probable that they may prove useful to any of the numerous readers of your publication, by inserting them you will oblige,

Yours, &c.

*A constant Reader.*

My dear friend,

I am in general averse to religious controversy. But as you have expressed your opinion that I am of late years much altered in my religious views, (although I never *embraced* the Socinian system, but was merely wavering and unsettled in my mind,) and as I perceive that you are anxiously enquiring after truth, I think it right to give you the grounds of my present views of the gospel. The Apostle exhorts us to be ready to give a reason of the hope that is in us, with meekness and fear: and if by this means I can in any measure assist you, in your enquiries, it will give me real satisfaction. Having never myself found any solid comfort from any other views of the gospel than those which set forth Christ as an Almighty Saviour, and an all-sufficient sacrifice for sin, I cannot but feel concerned that you should hold fast the faith which I believe was once delivered to the saints. The right of free enquiry is the birth-right of all; and to God only are we accountable for our religious opinions. But to him

we have to give an awful account, as to whether we have enquired with right dispositions and views. We are exhorted to search the Scriptures daily, to see if these things be so. But we must search them with a humble, teachable spirit, and with earnest prayer to God, for his assistance to understand them, before we can expect to know the truth. Our endeavours must be, not to bend the Scriptures to our views, but to form our views from a candid examination of the Scriptures. Being the revealed will of God, we are bound to believe, though we are not required to comprehend, every thing which they contain. We are imperfect and finite creatures, and ought, therefore, to expect, in a revelation of the nature and plans of an infinite and perfect Being, to meet with some things far beyond our comprehension. There are many mysteries in Nature, many mysteries in Providence, and why then should we not expect that "great would be the mystery of Godliness? You and I, my dear friend, are unlearned Christians. The Scriptures are known to us only in our own language. It becomes, therefore, an important question to us, How shall we know that the Scriptures we are in possession of are really, in the main, genuine and uncorrupted, and that they are the inspired word of God? There are several evidences within *our* reach, that the essential truths of Scripture have remained pure and uncorrupted till the present time. Consider the Jewish records themselves, and the manner in which they were at first promulgated, and have ever since been preserved. The law was not delivered to a few individuals, but to a whole nation. A few individuals might have been deceived, a whole nation could not. Supposing Moses an impostor, it would have been impossible for him to have persuaded a whole people in possession of their senses and reason, that they had witnessed things which had never happened to them, or to have gained their belief to a history of events, occurring to their own ancestors, and in their own families, which they had never heard of before. There were likewise instituted standing memorials of the most remarkable events in their history, which they and their children were commanded by God perpetually to observe, and which are observed by the Jews to this day. It is an essential statute of their religion to hand down the history and laws of their nation from one generation to another. And this command of God, together with the jealousy of the Jews respecting their scriptures, are a security to us that no essential alteration could have been made in them, and may assure us that they were written at the time in which they profess to be written, and by the persons to whom they are ascribed. It would be contrary to human nature for the Jews to be so attached to their scriptures as they are, even at the present time, were they not fully convinced of their truth; considering how much their history reflects upon them as a nation, and how their own prophets denounced divine judgments upon them for their disobedience. The Jews are at this day, in a remarkable manner, a living evidence of the truth of their own history, and are daily

fulfilling their own prophecies. With respect to the truth of the old testament scriptures, I have said more than I should otherwise have done, had not the severest attacks been made upon them, and were it not from their important connection with the new testament, of great consequence to have our minds established in the truth of them. With respect to the authenticity and genuineness of the *new testament scriptures*, they are sufficiently supported by the same kind of evidence with that on which the old testament rests. The rapid spread of the gospel—the great numbers who received the books of the new testament, *as they are handed down to us*, in those periods when they had the best opportunities of detecting them, if impostures—the different sects that prevailed in the apostles' days, who closely examined into the proofs of every thing they heard, and against whom the apostles themselves had to defend the gospel—*these* are all circumstances that render any essential corruption of the books of the new testament impossible, and are, therefore, satisfactory evidences of their authenticity. That there are slight errors in the translations, and slight variations in the different manuscripts, is readily granted, but nothing of this kind has ever been brought forward, which at all affects the great doctrines of the gospel. I heard a learned biblical critic say, not long ago, that after all his labour and researches into different manuscripts and versions, he felt the utmost confidence and satisfaction in declaring, that not one mistranslation or variation in them at all affected, or obscured the fundamental truths of Christianity. The same security exists with respect to our common translation. All parties, (except the Socinians,) however they may differ in other respects, agree in their opinion of the fidelity of the common version, in essential points; and hold the scriptures so translated to be of divine authority. Even the Socinians are obliged, with their own translation, to give up the inspiration of the scriptures, to deny the authenticity of some parts of them, and to call in the aid of allegory, before they can get rid of their plain and obvious meaning, and bend them to their own system. Indeed, could I look at the scriptures as the Socinians do, I could not feel justified in receiving them as the word of God. A revelation of God's will to man, must be intended and calculated for the benefit of men of every condition, to the end of time. For this purpose, it must (especially in the most important articles) be clear and intelligible to the most common understandings. Considering this as a most essential characteristic of a divine revelation, and believing the scriptures to be such a revelation, I feel confident that God will ever preserve them from being so corrupted, as that the great mass of mankind would be led by them into falsehood and error. Our Saviour declared that to the *poor* the gospel was to be preached; and, therefore, I feel the utmost confidence that *for their sakes* will the word of God be ever kept pure and uncorrupted. With respect to the important point of the *inspiration* of the scriptures, the evidence is satisfactory that they are really

the word of God. The *subjects they reveal* could only come from God. The morality of the scriptures is above any human standard, and its instructions and discoveries are all evidently above human invention. I need scarcely say that an *authenticated miracle* must, by every reasonable and ingenuous mind, be considered as decisive of the truth of any doctrine in confirmation of which it is brought. As little need I insist that *prophecy*, in numerous instances undoubtedly accomplished, and, in some, many ages after the prediction was delivered, is strictly miraculous; implies the communication to the prophet, of divine intelligence, and the interposition of God in appointing and arranging events by which such predictions shall be most exactly fulfilled. Nor will any reasonable mind be disposed to consider as *impostors*, men, who, in the propagation of a religion, had nothing of this world's good to hope for, but, on the contrary, every thing to expect at which human nature is accustomed to revolt—contempt and hatred, persecution and death. Whatever such men were, we cannot, upon any common principles of judging, consider them as impostors. And as such men cannot be deemed impostors, so neither can they be looked upon as *weak* men, as *mere fanatics* and *fools*, if it can be shewn, that they supported their pretensions and their claims, by the working of *miracles*, and that in the sublimity of their doctrines, in the purity of their lives, and in their general endowments, dispositions, and exertions, they uniformly supported the character they assumed, that of men divinely inspired. Now we have only to look into the scriptures and we meet with prophecies that have been most minutely fulfilled, and some that would seem to be fulfilling at this day. Both Moses and Christ supported their respective claims by *miracles*, and the apostles employed to disseminate Christianity, after the ascension of their Lord, were exactly the men I have been describing, and were therefore neither vile impostors, nor weak enthusiasts, but holy men inspired of God. In consistency with this character, and corroborative of it, is the *authority* with which they speak and write, "Thus saith the Lord," prefaces whatever is announced by law and prophets, by evangelists and apostles. Our Lord promised inspiration to his apostles. He promised his Spirit to teach them, and to bring all things whatsoever he had said to their remembrance. He exhorted them to feel no concern when called upon to defend the Gospel before princes and rulers, as to what they should say, for that in that day they should be taught what they should say. Now the event proved exactly as they were led to expect. They were, after the time they professed to receive the Spirit, completely changed. They were endued with invincible courage and fortitude, through which they shrunk from no persecutions; and they wrought miracles, and published in every language "the wonderful works of God." Our Lord calls them his *witnesses* and sends them forth as *teachers*. And can we suppose, he would send them through the world in these characters, liable to error and mistake? So far from it, we are told

that after his resurrection, he *instructed* his apostles in things pertaining to the kingdom of God. The *integrity* of St. Paul cannot be doubted by any one who considers his general character, and all the circumstances of his extraordinary career; and that he was not a mere weak *enthusiast*, must appear from the *miracles* he wrought, as well as from the astonishing eloquence and argumentative strength of his writings. *But* this great apostle evidently considered himself as divinely inspired, and even distinguishes what "he received of the Lord," from what was the mere suggestion of his own judgment. Must not the conclusion be irresistible, that he *was* inspired? Thus, my dear friend, I have endeavoured to give you a statement of those evidences of the authenticity and inspiration of the scriptures that *we* can judge of for ourselves, as *plain* and *unlearned christians*. The statement is brief and imperfect. But it contains arguments which have been satisfactory to my mind, and I hope they may prove so to yours. My reason for writing thus much on this subject is, that in arguing on any theological doctrine, there must be a ground *common to both*—a *common authority* to appeal to. Having, therefore, established the authenticity and inspiration of the scriptures, there can, of course, be no appeal from their testimony, either as to what we are to believe, or practise, to any other authority, either to reason, expediency, or any thing else. What they reveal must be truth, what they command must be right. In my next letter, therefore, I shall endeavour to shew what the scripture testifies, particularly with regard to the person of Christ, and the work he came to accomplish. Praying that you may be favoured with divine assistance in all your enquiries after truth, I remain,

my dear friend,

very affectionately yours.

# MISCELLANIES.

## SLAVERY IN AMERICA.

Slaves are the most numerous in Virginia, the two Carolinas, Georgia, Kentucky, and Tenessee. There are some in a number of the other states; but in these six, the great body of them is found, and Virginia alone, contains about three hundred thousand, almost one-third of its whole population. And I know not but the proportion is as great as in the five other states. In all the states under consideration, there are multitudes of black people and creoles who are not slaves. Some are the descendants of manumitted ancestors; many who were born slaves, have been liberated by benevolent and conscientious owners, and others have purchased their own freedom.

Multitudes of the inhabitants of these states have nothing to do with slavery; some from principle, and others for the want of means to obtain them.

The quakers, who are numerous

in some of the southern states, to their praise be it spoken, would never hold slaves. The methodists, in some places, set out on this principle: their ministers preached against slavery; many set them at liberty; but, I believe, at present, their scruples are mostly laid aside.

The Baptists are by no means uniform in their opinions of slavery. Many let it alone altogether. some remonstrate against it in gentle terms; others oppose it vehemently; while far the greater part of them hold slaves, and justify themselves the best way they can.

In the six states we have named, there are now about ninety thousand Baptist communicants; and I conclude, as many as forty thousand of this great number are negroes. Many, it is true, are free, but the greater part of them are slaves. Thousands of them are owned by Baptist masters, and others by other people. The owners of slaves have generally been loaded with reproachful invectives for their practice. They have been all, without discrimination, charged with a want of both principle and feeling, with tyranny, cruelty, and oppression. But to "discriminate is just."—Many must be blamed, but others ought rather to be pitied. Many of the best of masters have slaves, who are idle, thievish, stupid, and mischievous, and every way calculated to vex their feelings and mar all their enjoyments; and whatever may be said of the condition of their slaves, all must allow that the master's is more wretched than theirs.

Many I have seen are heartily sick of having slaves about them, and think that the people at the northward, who are free from the incumbrance of this troublesome property, are far more happy than they.

In travelling to collect materials for this work, I spent about five months in the six states now under consideration. I set out with a determination so say nothing on the subject of slavery; but people would converse upon it. Some were very curious to learn the minds of the northern people respecting slavery; others wanted to know how we could do our work without negroes; and many were anxious to clear themselves of the unjust aspersions, which, in their opinions, had been cast upon them. There is a class of people (though I am happy to say I do not find many in it who profess religion,) that entrench themselves around with their laws, their customs, and their wealth, and spurn with indignity, any scruple of the harmfulness of holding slaves. There is another class, who are so amazingly suspicious that you are about to censure them, that it seems really cruel to mention one word against the slave-holding policy. But by far the greater part of those brethren, who are concerned in slavery, converse upon the subject with much frankness, and the following are the principal reasons which they assign for their practice:

1. They had no hand in bringing them into the country; but since they are brought, somebody must take care of them.

2. They cost them much money, generally from three to five hundred dollars apiece, and sometimes more, if they set them free, all this must be sacrificed.

3. Others observed they had inherited their slaves as a part of their patrimonial estate: they came to them without their seeking; and now they know no better way than to find them employment, and make them as comfortable as their circumstances would permit.

4. Some mentioned that the Romans and other nations had slaves; that they were numerous at

the introduction of Christianity; that neither Christ nor the apostles, nor any of the new testament writers said any thing against it; that if it were contrary to the spirit of the gospel, it is strange that it is no where prohibited. The last of these arguments has just about as much weight as those which are brought in support of infant-baptism; the others I shall leave without any comment.

The fact is, most of the people under consideration, awoke into being surrounded with slaves, and and now they must make the best they can of their situation.

But it is a well-known and pleasing fact, that the evils of slavery are yearly diminishing. Worldly policy has done something towards ameliorating the condition of this numerous class of pitiful beings; but *religion* has done much more.

*Benedict's Hist. American Baptists.*

## ANECDOTE.

Vavasor Powell, an eminent Baptist minister, being appointed to preach on a certain day, in a meadow, near Trezaron, Cardiganshire, a number of idle persons, enemies of religion, agreed to meet at the same time and place, to play at foot-ball, and thereby create a disturbance. Among them was a young man of a respectable family in that neighbourhood, lately returned home from school, having finished his education, who being nimble-footed, and dextrous at the game, had obtained possession of the ball, intending to kick it in the face of the preacher. At this instant, another person ran towards him and tripped up his heels. By the fall his leg was broken; and after lying on the ground for some time in great agony, he expressed a wish to see the minister, to whom, on his arrival, he confessed his wicked intention, and acknowledged the just judgment of God, which had befallen him.

The minister having represented to him the evil and danger of sin, preached the power and grace of the Saviour; and at the request of the young man, accompanied him to his father's house.

So great was the change produced in him by means of this affliction, that, on his recovery, he began to preach, and was, for many years, the most laborious and useful preacher in those parts. His name was Morgan Howell.

*Thomas's History of the Welsh Baptists.*

## QUERY.

To the Editor of the Baptist Magazine.

A HARD CASE.

Mr. Editor,

I have been a baptist in sentiment, and, I trust, a subject of a divine change, for several years; but your inexorable strictness in requiring your members to renounce infant baptism, the only means of having children legally registered, has deterred me from joining your denomination. You know, sir, that the natural feelings, with which God hath endued us, and the injunctions of scripture, make it our duty to provide for our families. Would it not be both unnatural and antiscriptural, to leave our children in a state of incapacity to produce a legal register in a court of law, so as to lay claim to a little land or property belonging to them? If I am mistaken in my views on the subject, I hope that one of your intelligent correspondents will rectify my notions, through the medium of your useful miscellany. If my objection is well-founded, I, with many more under the same im-

pressions are not likely to join your denomination; as such a step might prove a great disadvantage to our posterity.

*A Learner.*

## GENERAL WASHINGTON'S CLEMENCY.

Some time ago, a soldier in the American army was sentenced to be shot. This unfortunate man had, out of his savings, supported a very aged father and mother, for many years. General Washington being informed of the filial piety of the criminal, mitigated the punishment, and only expelled him from the regiment. '*If we put him to death,*' said he, '*we should run the risk of killing three instead of one.*'

I. M. C.

*Translated from a French Miscellany in the possession of Mr. Robert Thomson, the Author of "Epistles from Satan," a very curious and original work, just published.*

# Obituary.

## DWEEP-CHUND.

Extracted from the Periodical Accounts, No. XXVII.

On the 18th of September, died at Serampore, our beloved brother Dweep-chund, an itinerant, lately supported by brother Gordon, of Calcutta, and employed by him in the work of God, at the jail and in its neighbourhood.

Our deceased brother was born at Pejiya, in Jessore, belonging to the writer-cast, and at the time of his death was about twenty-eight years of age. His mother, who had been baptized, and who lived under his roof, died a few months before him.

During the last twelve months of his life, he appeared to be much more deeply affected by divine things than ever he had previously been; which was conspicuous in his preaching and general conversation. He was distinguished amongst our native brethren on account of his fervour of spirit, and apparent desire of doing good.

Kureem, in conversation with brother Ward since Dweep-chund's death, expressing his admiration at our brother's decision of character, said, that he, with another brother, once accompanied Dweep-chund to a neighbouring village to preach. On their arrival they found a Portuguese man sitting at his door on a chair, and going up to him, entered into conversation with him, and offered to smoke out of his hooka. He upon this turned round with astonishment, and asked them what they meant; adding that they were Bengalees; would they smoke with him? They declared that they were christians, and that they despised no man, as all were children of one Father. The Portuguese man, pleased with their frankness, and with finding christians among the natives, gave them his hooka, and ordered three chairs to be brought for them; which, however, they declined, and sat on the ground. By this time, several of the villagers had arrived on the spot, and began to listen to the conversation; when these brethren sang a hymn in

Bengalee, 'Eternal salvation by the death of Christ,' which drew numbers around them, and at the close of the hymn and of prayer, Dweep-chund got up, and with the Testament in his hand, addressed them in a manner which astonished Kureem and the other native brother, and excited the wonder of the listening strangers. Such words from such a quarter!—A brahmun amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language; and being enraged at the reply, he began beating Dweep-chund, who received his blows without resistance; One, however, who was less patient, was provoked to use threatening language; when Dweep-chund restrained him by saying, 'Brother, we are the disciples of Him who was as a lamb led to the slaughter; who, in the midst of his murderers, looked stedfastly towards heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes.' The Portuguese man at this was ready to take Dweepchund into his arms, and all appeared to be much struck with this new thing in the land—men praying for their persecutors!

"During his last long-continued affliction, Dweep chund unceasingly testified his rejection of every refuge but Jesus; and in his last moments, when visited by brethren Marshman and Ward, he appeared to be eminently supported by his hope in Christ. Many pleasing expressions dropped from his lips during the last days of his life, all tending to shew how much he felt his obligations to a crucified Saviour.

He has left a widow, and a son about a year old to deplore his loss.

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## SUSANNA CLARK,

Was born at Lamerton in Devonshire, and it is highly probable that for the first 20 years of her life she never heard of salvation through the merits of the Son of God; but it pleased him whose judgments are a great deep, to overrule a painful circumstance, and make it the means of bringing her under the sound of the gospel, and then, by the influenee of his Holy Spirit, to make that word effectual. Having first given herself to God, she was baptized by the Rev. P. Gibbs, then pastor of the Baptist church at Plymouth, about 1782. Not long after, a Baptist interest being raised at Dock, the place of her residence, she united with them, under the ministry of her pastor and valued friend, Mr. Birt, now of Birmingham. She for many years remained a member, and often found sweet seasons of refreshing from the presence of the Lord. After many changing scenes, Providence directed her way to *Worstead*, where she soon found herself happy, and quite at home, with her religious connexions; and, though called to endure much bodily affliction, she found that promise fulfilled, *my grace is sufficient for thee, my strength is made perfect in weakness.*

In the month of February, 1814, she, for the last time, united with her friends in the house of prayer; but, though confined to her habitation, christian sympathy and unwearied attention softened the rugged path of affliction. As her end drew nigh, her confidence was strengthened. For a considerable time before her death she was anxious for some sweet promise to be applied with power to her heart, and that desire was granted. The words were, *Thou wilt keep him in perfect peace whose mind is stayed on thee.* I one day repeated those lines,

His love in times past,
Forbids me to think,
He'll leave me at last,
In trouble to sink, &c.

and added, "You know the reason, for He hath said, *I will never leave thee nor forsake thee.*" She replied, "I believe he will not." Her resignation to the divine will shone conspicuous at times, exclaiming, though oppress with violent pain, "I know thy judgments are right, and that in faithfulness thou hast afflicted me." She was asked, Is Jesus precious? to which she replied, "Yes," and soon after fell asleep, on the 28th of September last.

Her remains were interred on the following Lord's day, and the solemn providence improved by Mr. Caddy, from *Daniel* xii. 2. to a large and deeply affected auditory.

*Worstead.* R. C.

## SARAH BRIGGS.

Thursday Dec. 29, 1814, died Sarah Briggs, a member of the Baptist church at Sheffield, Yorkshire, in the 48th year of her age. She was brought to a knowledge of the truth under the preaching of those ministers of the Baptist denomination, who attempted nearly 30 years since, to establish an interest in Sheffield. Being also convinced of the ordinance of baptism, as administered by them, she was baptised by Mr. (now Dr.) Fawcett, of Hebden Bridge, in the year 1788. She was a steady and an upright christian; without bigotry, was firmly attached to the doctrines of grace; for when her late husband gave up the doctrines he had professed, and imbibed the system of Unitarianism, she did not, as many do, follow his example, but came, unattended by him, to her former place of worship. In her moral conduct she stood unimpeached, not that she was without imperfections, for in her last illness, she lamented that her mind had been too much taken up with the things of the world, (in which she was too much like Martha, "careful about many things,") and that she had not attended upon the means of grace, so constantly as she ought; though, when well, she was more constant than most of her female friends. Uprightness and sincerity were leading traits in her character, and appeared in opposing whatever she thought wrong.

She had been very unwell a long time before her death, which took place rather unexpectedly, as to time, as the day before she appeared as well as she had been for some days past. In the approach of death she had not those extasies which some experience, but she had a well-grounded hope in Christ; through whom, alone, she expected salvation. Her last breath was spent in imploring mercy, which she now experiences in its perfection. Her death was improved by her pastor, Lord's day evening, Jan. 8. 1815, from *Jer.* xxviii. 16. "This year thou shalt die." Let us follow her as far as she followed Christ.

*Sheffield, Jan.* 19, 1815.

W. DOWNS.

## REVIEW.

Sermons on various subjects, adapted chiefly for Domestic Reading, by the late Rev. J. Evans, Abingdon. To which is prefixed a Memoir of the Author, by James Hinton. Gale and Co. 1814.

Severely to criticise *any* publication which conveys sound religious instruction, but especially a publication consisting of a selection from the private papers of departed and unambitious excellence, would be quite repugnant to our feelings. Still, as the pious writer of this volume is no longer in a state either to tremble before our censure, or to be gratified by our approbation, and as the living public reasonably expect a *just* account of whatever demands their patronage, we shall endeavour to discharge the duties of criticism. Every reader will be best able to judge how far it may be likely to suit his purpose to procure it, and and acquit us of all undue partialities, if we simply state the contents and pretensions of the volume.

It is a selection of thirty-four sermons, "principally from the Discourses which were delivered during the latter period of the Author's ministry, many of which are gratefully recollected by the people to whom they were addressed." (Pref. p. 7.) These sermons possess a remarkable brevity and conciseness, in which view they are well adapted to "Domestic Reading." They are simple and unadorned; sometimes ingenious, often affectionate, always evangelical. They possess a pleasing power of putting the thoughts in motion upon religious topics, and suggest useful hints for meditation. They are very methodical, and generally relate to short passages or phrases, such as, "Only believe"—"I thirst"—"It is finished"—"The simplicity that is in Christ"—"He knew what was in man." It seems to us as if the *person* of Mr. Evans (judging from the portrait prefixed to the volume) and his *mind* were strikingly similar; neat—upright—engaging—betraying no marks of negligence, and few of passion. It is a volume which might at any time, usefully occupy a leisure *ten or fifteen minutes*, which is probably the longest time that any of these sermons would require to be deliberately read. We shall abridge the first into our pages, as illustrative of some of the qualities we have described, and a fair specimen of the whole.

1 *Sam.* xvii. 42. "*He was but a Youth.*" Goliath despised David—he despised him for three reasons—for his youth, for his delicate and fair complexion, and for his coming against him unarmed. He was but a youth—No; and yet not such a youth as the Philistine took him to be, which he soon found to his cost. He was not a youth to be disdained, but a youth to be esteemed, a youth full of amiable qualities, so far, at least, as his character was already formed.

I. The youth mentioned in the text was worthy of the imitation of you who are young. He was but a youth, and yet,

1. He was possessed of sincere and profound reverence for God. The impiety of the Philistine had offended and shocked him; a proof that he revered God. My young friends, you can never be truly amiable, unless you truly reverence God. If you reverence him who is the greatest and the best of beings, we may anticipate great things respecting you.

2. David was but a youth, yet he openly took a decided part in the cause of God and Religion. If the flame of piety burn with vigour in your bosoms, it will cast a lustre all around you, it will warm and animate you in early life, in the service of the Lord.

3. He discovered great self-command and a peaceable disposition. It is very unamiable in young persons to be hasty and quarrelsome in their tempers and to be given to angry disputes with their connections. The master whom Christians profess to follow, *when he was reviled, reviled not again.*

4. He followed the directions given him by the will of God, in all matters of duty.

5. He exercised a firm confidence

in God. If you would succeed in the attempt to subdue the enemies of your happiness, your faith and hope must be in God.

II. The advantages connected with the possession of such a character as that referred to in our text.

1. If you, my young friends, are pious and amiable in your early days, you will attract the esteem and love of the wise and good, and probably be indulged with the purest pleasures of life—the pleasures of true friendship.

2. If you are made the subjects of piety and virtue, your immortal interest is secure in early life. Had David fallen in his combat with the Philistine, he would only have exchanged earth for heaven.

3. Early piety generally lays a foundation, where life is spared, for future eminence of character.

4. If you who hear me this evening are pious while young, the Lord will be with you in your early youth, and through every future stage of life.

Are there any of you, my young friends, who are seriously and deeply concerned about your eternal interests, and yet are discouraged while seeking for pardon and eternal life? Be assured there are no insurmountable obstacles in your way. God is more ready to give what you need, than you are to ask. The Saviour invites you in accents of love, and will joyfully receive into the arms of his mercy.

But this volume is *not* in any sense profound. It makes no pretensions to deep research, critical acumen, or elaborate composition. In many cases, indeed, the sentiment becomes somewhat obscure for want of expansion, or, if the meaning be obvious, the idea does not strike with sufficient force, and the reader half hesitates to admit it, through the defect of appropriate illustration. In a word, the volume contains neat and pretty *sketches* of sermons which the pious reader may easily fill up with his own meditations, and which, probably, the pious writer enlarged upon when they were delivered from the pulpit.

If a second edition of these pleasing discourses should be demanded, we would suggest to the editor the propriety of printing them in a smaller type, and with far less waste of paper, that we might be favoured with the insertion of a larger number. It would be no disadvantage to the work to run his pen through some quaint and enfeebling phrases: for example, "When his countrymen had forsaken him, when his disciples had forsaken him, *when the blood of his veins had forsaken him*, then his father forsook him too."

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Studies in History, containing the History of Rome, from its earliest Records to the death of Constantine, in a series of Essays, accompanied with references to original authorities, and historical questions. By Thomas Morrell. Vol. II. Gale and Co.

We have expressed our cordial approbation of this author's former volume of "Studies in History," and those who have perused with attention the "History of Greece, will, we are persuaded, need no additional inducement to gratify themselves with the perusal of the "History of Rome," and will perceive, as the author observes, "that the plan upon which they are conducted is exactly similar, except that in the present volume," and we deem it a great improvement, "a somewhat larger proportion of narrative has been introduced." The rapid sale of the former volume, requiring a second edition, needs no other proof of the public's favourable opinion of the work; and we make no doubt but this volume will meet a similar reception, to which we consider it justly entitled.

As a specimen of the author's stile and manner, we make an extract of the concluding paragraph.

If the whole of the preceding history be compared with the brief hints which have been occasionally introduced respecting the progress of christianity; it will appear most evident, that the spiritual kingdom of the Messiah is widely different from those empires which are temporal and worldly. We have seen the Roman empire, like a boisterous torrent, rushing forward with desolating fury, till it inundated the world, and made it a dreary waste. In tracing a series of more than 1100 years, we have seen that gigantic monarchy, founded in rapine and murder, extended by carnage and oppression, and finally dismembered, and crushed by the same ponderous engines which it had employed for the destruction of others. But not such was the manner in which the empire of the Son of God was introduced and established in the earth. When he appeared, "the mountains brought peace to the people, and the little hills righteousness." The benign and fertilizing influence of his government is beautifully compared to the silent descent of rain upon the mown grass, and of showers that water the earth. Christianity, like a pure and chrystal stream, has quietly, but rapidly, glided along from age to age, from land to land, dispensing, through all its majestic course, the richest blessings; nor will it cease to flow, till it shall have visited, refreshed, and fertilized, the whole earth. "There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the Most High."

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Letters addressed to a person baptized, on a profession of faith. Sixth edition, 1814. Button. Price 1s. neatly bound in red. sixpence, sewed.

The first of these letters is introductory; the second is, On the Profession of Christianity; the the third, On the Obligations arising from Baptism; the fourth, On social Religion; the fifth, On consistency of character; the sixth, Conclusion. In each of these letters there are very judicious remarks, which, we trust, will be extensively useful. We select a stinging passage from the fourth, which those of our readers who are members of churches will read with interest.

Should a fellow Christian be in danger from any snare most subtilly spread in his way; though the whole community may discern the temptation, how seldom do we find a faithful man who will admonish in time. And if any should be overtaken in a fault, the love of many will wax cool.—tokens of their displeasure may not be wanting,—but where shall we look for him that is *spiritual* who will *restore such an one in the spirit of meekness?* If any communications take place in either of these cases, the admonition or the reproof is too often conveyed in such a manner as to indicate a far greater degree of concern for the honour of the body, than for the welfare of the individual. The spirit which animates their proceedings seems to be that of jealousy rather than love. No wonder that it produces irritation and hardness, instead of melting the offender into tender watchfulness and humble contrition. But frequently, nothing is attempted; the Christian finds out his danger by feeling his feet in the net, and knows not that his brethren noticed his falling till he learns it by their shyness and reserve. Sometimes even these have no place, and providing the reputation of the Church do not suffer in the eyes of the world, the spiritual prosperity of a professor is utterly disregarded; as if such exhortations as *Warn the unruly —exhort one another daily—looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up, trouble you, and thereby many be defiled,*—and such like, had been expunged from the New Testament.

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The Prayer of a Christian Pastor under a long affliction. The substance of a Discourse, in part delivered at Maze-pond, Southwark, Nov. 29, 1814. By James Dore. Button.

Too much praise cannot be bestowed on the spirit which breathes in every page of the discourse which we now announce to our

readers. There is such a visible desire to do good, such incontestible proofs of a mind deeply influenced by the subject, that it is impossible to read it without being deeply interested. The text is, *Ps.* xc. 15, 16, 17. After a few preliminary and judicious observations, on *afflictions*, the author considers, 1. The petition, "Establish thou the work of our hands," as comprehending — Human instrumentality — Divine Operations — and the importance of *fervent prayer* for the influence of the Spirit to attend the means. 2. The important particulars specified—three requests, "Let thy work appear unto thy servants—let thy glory appear unto the children of thy servants—let the beauty of the Lord our God be upon us." 3. The felicity hence resulting, "Make us glad." This is a brief outline of Mr. D.'s plan; the several parts of which are largely and ably discussed, and with a wonderful variety of illustration. To these particulars are subjoined several appropriate and important reflections, by way of application, eminently adapted to cherish the best feelings of the heart. The impression left on our minds of the utility and excellence of this discourse, disposes us most earnestly to wish that it may be attentively perused, especially by all the *young people* in our respective congregations, whose spiritual and eternal welfare it is highly calculated to promote.

In the narrow limits necessarily prescribed to our review, it cannot be expected that we should be able to gratify our readers with large extracts. One paragraph, however, we cannot omit:

> How wonderfully are circumstances balanced! How is one thing set over against another! In the midst of much personal affliction, what has been my social joy! As afflictions have abounded, consolations have much more abounded. I know not whether at any period of my long and happy connexion with you as a church, God has rendered my ministry more apparently useful, than since it has been confined to a few, partial, and short services. For, though I have seldom been prevented from administering the Lord's Supper, and addressing the spectators in the gallery, yet till now I have not attempted to preach. Since the original formation of the church, I do not find a year in which so many have joined it, as, through the tender mercies of our God, will be added to it this year." p. 72.

A note at p. 66, informs the reader of a most interesting particular relative to its author: "More than once, when, to all human appearance, he (the author) was on the verge of the grave, he has been wonderfully restored, through the divine blessing, &c."

We will only add, that our worthy friend and brother is now preparing for the press, Essays on very important Theological Subjects, the publication of which we hope to have the pleasure soon to announce.

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The Theology and Mythology of the Ancient Pagans, written particularly for Female Education. By Miss Hatfield. Robinson.

Miss H. appears fully aware of the objections of parents and instructors of youth to the study of Fabulous History, on account of the danger of corrupting their imagination; and that the books, for the most part, extant on the religion of the heathens, are so exceptionable a source, that it is unsafe to refer young persons to them. We are of opinion, however, that no danger is to be apprehended from the perusal of this little volume, but that the manner in which the knowledge it communicates upon the subject is so carefully guarded as to be subservient to the honour and support of the purest religion and morality.

Evangelical Hope. An Essay. By Daniel Tyerman. Burton.

In this well-written Essay, the reader will find the nature of Evangelical Hope clearly defined, its true foundation clearly established, its genuine influence correctly represented, and the discrimination between it and a false hope, judiciously pointed out. The conclusion is peculiarly forcible and appropriate.

We take the liberty, however, to recommend to the worthy author, in another edition, a revisal of pp. 81 and 82, respecting Paul. We have not been accustomed to consider Paul as "at some happy periods of his life, rising superior to doubts, and, at other times, in great fears, lest after preaching to others, himself should be a castaway." The apostle, we apprehend, might properly use the latter expression, to intimate, that notwithstanding his ministerial gifts and usefulness, yet without the exercise of self-denial, &c., he could not expect the future approbation of his Lord; but such language did not imply a doubt of his personal interest in the Saviour.

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Missionary Correspondence. Containing Letters from the late Mr. Samuel Pearce, and Mr. John Thomas, to the *Missionaries in India*. Received from Serampore, and never before printed; and being chiefly written by Mr. Pearce, they will be found a valuable addition to his Life, already published. T. Gardiner and Son. 2s. 6d.

If all our readers were acquainted with the character of the late Samuel Pearce, or had read the excellent Memoirs of his Life, published by Mr. Fuller, it would be quite sufficient to say of the Letters written by Mr. P. which appear in this volume, *semper eadem*, still the same. Written at a period when the mind of Mr. Pearce was agonizing to "jeopard his life" with his friend, Mr. Carey, in "the high places of the field," they breathe benevolence the most tender, and piety the most ardent. That such a man as Pearce, so eminently qualified for missionary employment in India, and so passionately desirous of devoting his life to promote the salvation of the idolatrous Hindoos, should have been prevented from realizing the desires of his heart, is a circumstance that can only be referred to the sovereignty of Him "who giveth to none an account of his matters." But the spirit which animated Pearce did not die with him. His falling mantle, through the publication of his memoirs, has descended upon others; and we know there are some young men, both in England and India, now in the ministry, whose thoughts were first directed to the sacred employment by reading the letters of Samuel Pearce. May similar beneficial effects attend the present publication.

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History of the Propagation of Christianity among the Heathen since the Reformation. By the Rev. William Brown, M. D. in two Volumes, 8vo. pp. 623 and 634. Ogle. Price £1 5s.

Review of Dr. Brown's History of the Propagation of Christianity among the Heathen, since the Reformation; from the "Edinburgh Christian Instructor," for October and November 1814. Containing brief Sketches of the Moravian, Baptist, and London Missionary Societies; with Strictures on the Review of the same Work in the Evangelical Magazine for August 1814. Ogle. Price 6d.

It afforded us considerable pleasure to see the Title of these Vo-

lumes, especially when we understood that the writer was a son of the venerable Author of the self-interpreting Bible, and a gentleman who had, some years since, intended himself to have spent his life as a Missionary to China. Such a disposition of heart was a necessary qualification for writing a history of Missions; nor have the expectations we had indulged been disappointed by the perusal of these interesting Volumes.

It is indeed surprizing that a compilation of the scattered materials on this subject had not been sooner made, considering how much the public mind has, for the last twenty years, been occupied by Societies formed to conduct foreign missions, and the large sums of money consecrated to the undertaking; exceeding, perhaps, all others which had ever been attempted, both in the magnitude of its design, and its probable influence in promoting the present and future happiness of millions of our fellow-immortals.

Such a work had indeed long engaged the mind, and occupied the labours of the late excellent and lamented Samuel Pearce; but his premature death prevented its accomplishment.

The work before us professes to be a history of Christian Missions among the Heathen since the Reformation; we were, therefore, not surprized that there was no account of the Popish Missions. We are, however, of opinion, notwithstanding the christianity they propagated was of a spurious kind, that a well-written history by a Protestant, of the College De *propaganda fide*, founded at Rome, 1622, by Gregory XV. and others of a similar class, would be a valuable work, especially at the present period. If *protestant* missionaries were not instructed by the measures the Roman Catholics adopted to convert the heathens of Siam, Tonquin, Cochin, China, Persia, and India; they may be taught by the enemies they brought upon themselves to avoid the jealousies and envies which existed between those who were called the "priests of the foreign Missions," and the "Society of Jesuits." They may learn not to imitate the public reproaches they heaped upon each other; as also all the political craft, and carnal maxims which they adopted to bring proselites to their several standards: making them, it is to be feared, christians in name only, while they remained pagans at heart. May none of the Protestant Missionaries ever "meddle with affairs of State," as did the Jesuits in Abyssinia, and for which they were expelled the country. May they never be accused (as were the Jesuits by the Emperor when banished from *Japan* in 1587) "that under pretence of teaching the way of salvation, they had united his subjects against himself, and taught them treason instead of religion."

Dr. Brown's history is divided into eleven chapters; our readers will judge of its importance by the enumeration of the titles. viz. Propagation of Christianity by the *Swiss*—by the *Swedes* in Lapland —by the *Dutch* in Ceylon, Java, Amboyna, Formosa—by the *Anglo-Americans* in Massachuset's colony, Martha's Vineyard, New Plymouth colony, New Stockbridge, New Jersey, Onieda—by the *Danes* in the East Indies, and in Greenland —by the *United Brethren*, in Greenland, in the West Indies, in North America, South America, Tartary, Persia, Egypt, Labrador, Nicobar Islands, Cape of Good Hope—by the *Methodists* in the

West Indies—by the *Baptists* in the East Indies—by the *London Missionary Society* in the South Sea Islands, South Africa, East Indies, China, Demarara—by the *Edinburgh Missionary Society* in the Susoo Country, and in Tartary—by the *Church Missionary Society*—and a valuable Appendix of all the Translations of the Sacred Scriptures. This is the best list of Translations ever published.

It would be gratifying to give our readers, would the limits of our work allow, copious extracts from Dr. Brown's History; especially from that part of it which relates to the United Brethren. The unexampled zeal, and unparalleled sufferings of these faithful servants of Christ, are well worthy the attention of all whose minds are directed towards Missionary labours. Their dangers and hardships in Greenland, Labrador, and among the Savages in America, have perhaps been seldom equalled. His account of the Baptist and London Missionary Societies appears to be fairly and candidly drawn from the "Periodical Accounts," and the "Missionary Transactions." The Author is indeed severely censured by a Reviewer in the Evangelical Magazine for writing *con amore* towards the Baptists! The Reviewer may rest satisfied that no one will suspect *him* of having done so!

The Pamphlet entitled a "Review of Dr. Brown's History, &c. &c. from the *Edinburgh Christian Instructor;*" contains a spirited and well-written vindication of the Doctor, from the illiberal attack of the Evangelical Reviewer. We recommend this little piece to our readers on account of the interesting compendium it gives of the Moravian, Baptist, and London Missionary Societies. They will find in it a larger proportion of Missionary Narrative, and anecdotes, than in any other publication of the price. It is well calculated also to excite and regulate exertions for the spread of the gospel among the Heathen: for these reasons we feel obliged to those who reprinted the Review in a separate pamphlet; which, as well as Dr. Brown's History, we hope will have an extensive circulation.

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Help to Zion's Travellers, being an attempt to remove various stumbling blocks out of the way, relating to doctrinal, experimental, and practical Religion, by Robert Hall, (late of Arnsby.) Button, &c. 3s. 6d.

This small, but invaluable treatise was first printed in 1780. The following reason is assigned by the venerable author for complying with the request of his brethren, in its publication, "Having been greatly perplexed with most of the difficulties referred to, I am not without hope, that the communication of what has been relieving to my own mind, may be of use to others in similar exercises, through the blessing of God, which it is earnestly desired may attend every reader." The first edition was very incorrectly printed, but the second in 1807, was much improved, and has an excellent preface by Dr. Ryland, who thus happily expresses the nature and design of the work. "This little volume contains an able vindication of the genuine doctrines of grace, from the objections of Socinians, Sabellians, Arminians, and Antinomians. At its first publication, it was much approved by many pious, judicious, and learned men, of different denominations; and here, that excellent man, who is now labouring in India, with such indefatigable zeal,

for the salvation of the heathen, first found his own system of divinity.——Perplexed between the statements of the *Arminians*, and the crudest representations of Calvinism, by persons bordering closely on *Antinomianism*, Mr. CAREY searched the scriptures for himself, endeavouring to find out the narrow way between extremes, which seemed irreconcileable to the honour of the divine *government*, and the glory of divine *grace*; and this was the first summary of evangelical truth, which appeared to him fully to accord with the sacred standard."

The present edition is enriched by an additional preface from the pen of Mr. Hall, of Leicester; which concludes with a sentiment not less honourable to his filial feelings, than to the memory of his pious father. "Gratitude and veneration compel me to add, that—I shall ever esteem it one of the greatest favours an indulgent Providence has conferred upon me, to have possessed such a father, whom, in all the essential features of character, it will be my humble ambition to imitate, though conscious it must ever be

.....haud passibus æquis !!

## *THEOLOGICAL NOTICES.*

☞ Information of works in hand from Theological Writers will be inserted under this article.

The second edition of Scripture Illustrated, in reference to Natural History, Geography, Manners, and Customs, &c., by the editor of Calmet's Dictionary of the Bible, which has been waited for some time, is nearly ready for publication.

The editor of Calmet has also in the press, and will speedily publish, Facts and Evidences on the Subject of Baptism, in a Letter to a Deacon of a Baptist Church. with two Plates. Price 1s.

Mr. Bellamy, the author of *The History of all Religions;* the *Ophion*, in refutation of the opinion of Dr. A. Clarke, and *Biblical Criticisms;* has undertaken to *edit* a *quarterly periodical*, entitled, The *Biblical Journal*, wherein all the objections advanced by the ancient and modern deists, will be refuted, strictly abiding by the literal translation of the sacred original. To be published March 31st, 1815.

We also understand that his new translation of the Scriptures from the original Hebrew, will be sent to press, as soon as the subscription is filled up.

THE NATIVE IRISH.—A Memorial on behalf of the Native Irish, with a view to their improvement in moral and religious knowledge, through the medium of *their own language*, will be published in the course of the present month, by Christopher Anderson, Edinburgh.

Mr. James Wyld has nearly ready for publication, a new Map of the World, exhibiting at one view the Extent, Population, Civilization, and Religion, of each country. To be printed on one large sheet of Columbier.

T. Kidd's second volume of Family and Village Sermons, already announced as in the press, is expected to appear this month; together with a new and improved edition of the former volume.

A large importation of foreign Divinity has recently been received from the continent by Ogles, Duncan, and Cochran, 295, Holborn. Catalogues will be ready in a few days.

## MISSIONARY RETROSPECT, AND FOREIGN INTELLIGENCE.

### BAPTIST MISSION.

*Extract of a Letter from Mr. Chater to Dr. Ryland.*

*Columbo, April* 12, 1814.

The four last Lord's day mornings I have been to the house of a respectable native, who appears like another Cornelius. He is not only much concerned about religion himself, but has used his best endeavours to bring his family and neighbours to the same state of mind also. In natural dispo-

sition he appears one of the most sincere, open-hearted, ingenuous persons, for an Eastern, that I ever met with. He knows nothing of English, but I converse with him a little both in Portuguese and Cingalese. In conveying instruction to him, and 14 or 15 more, that he collects at his house, I have the help of an interpreter, a young man, who is his nephew; and one of the best qualified persons for this work that I have ever met with. They receive me with every expression of gladness and gratitude they know how to discover; and are already talking of preparing a suitable place for public worship in their neighbourhood; which is nearly 2 miles from the fort where we live.

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*Extracts of a Letter from a Native of Banbury to his Parents there.*

*Fort William, March*, 4, 1814.

Dear Parents,

I have, since I wrote last, altered my course of life. I was brought to a deep sense of my guilt and wickedness about twelve months ago; I hope the Lord hath begun a good work in me, and do you pray to the Lord to continue it to the end. I have felt the weight of my sins, and the Lord says, *Come unto me all ye that are weary and heavy laden*, and I will give you rest. How happy ought you to be to think you are in a gospel country, there cannot be any excuse that you cannot hear the word of God explained. In this country we are surrounded by the poor benighted heathens, who are falling upon their knees to worship images made with their own hands. Pray for them that they may be brought to the light of the gospel. It does flourish greatly in this country.

It would be a great grief to me to hear that any of you die in your natural state, for the word of God says, *Verily I say unto you, except ye be converted and become as little children, ye cannot enter the kingdom of God.* What joyful news it would be to me to hear that my friends had received the grace of God, for without it you can have no hope of happiness in this world, nor that which is to come. For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. I hope you have fled to the Lord Jesus for refuge: I hardly ever go to a throne of grace, but I pray for the conversion of my friends. Send me word if my brothers follow the ways of the Lord. Wishing you more than this world can give or take away, I remain, with love to you all,

your affectionate son,

*J. POTTENGER.*

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*Extract of a Letter from Mr. Lawson to Mr. Ivimey.*

Serampore, Aug. 12, 1814.

Krishno is a good old man: intelligent and venerable in his appearance. He has lately had a paralytic stroke, which has taken a great deal of vivacity from his countenance. He is a lively preacher, and as far as I know, he adorns his profession. His family are a trial to him, and have, I believe, all gone back again to the world. Sebukram is a good man, extremely useful in Calcutta, a very good singer. The native preachers, and all the native converts, are greatly exposed to temptation. They particularly need the prayers of the churches, and I wish you would commend them to the the consideration of our dear praying friends in England. The converts are in very peculiar circumstances. They have a thousand times more to draw them away than you in England can conceive; and we cannot expect in them that strength of resistance, and that energy of piety to overcome temptation, which we see manifested where much light is given, and the principles of christianity well understood, as amongst you at home. Our friends should earnestly pray for those of the heathens who have put on Christ. I think the work of the Redeemer goes on prosperously in these parts. Never was India more elated with joy than now; we have heard of the peace: we wonder and adore. We all constantly read the Newspapers at Serampore. This I never did when in England: but now we love to hear of our native place. We feel a deep interest in every thing going on in that favoured spot, the sweetest spot in all the world—the land of my birth. Yours, &c. J. LAWSON.

## AUXILIARY SOCIETIES.

The Association of Christians for the purpose of raising funds by small weekly contributions, is, we trust, becoming general in our churches. Considerable sums have, in this way, been already collected, and the spirit excited and kept alive among the younger persons in our congregations, is likely to be productive of the most beneficial results, in forming them for active service in the Redeemer's cause. It has been well observed that "few persons consider how vast would be the product of subscriptions, even of a penny a week, if carried to a large extent. *Twenty persons*, exerting themselves to procure among their respective friends, twelve subscriptions of *one penny* each, would raise *fifty-two pounds* in a year." It may serve to stimulate to such exertions, if it be considered that such a sum will be sufficient to support *four native preachers* in *India*! How small the benevolence of exertion and of contribution required! How vast the benefits communicated to the heathen by it! The following scale is submitted to shew the great productiveness of penny subscriptions:

| Persons collecting. | per week. | per year. £. | s. | d. |
|---|---|---|---|---|
| 1 | 1s. | 2 | 12 | 0 |
| 2 | — | 5 | 4 | 0 |
| 3 | — | 7 | 16 | 0 |
| 4 | — | 10 | 8 | 0 |
| 5 | — | 13 | 0 | 0 |
| 10 | — | 26 | 0 | 0 |
| 20 | — | 52 | 0 | 0 |

We recommend it especially to our female friends to exert themselves in this way. May each and all of them who engage in this labour of christian love, have the approbation of conscience *now*, and at last of the Saviour's saying, "she hath done what she could."

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### CHURCH MISSIONARY SOCIETY.

Several missionaries have been recently sent by this Society to Western Africa: who, we trust, ere now have reached the place of their destination. They were in all seven persons, viz. The Rev. J. C. Sperrbacken, Mrs. Hartwig; Mr. and Mrs. Hughes; Jelorum Harrison, a young African; and Thomas Morgan, a native boy, committed to the care of the Society by governor Maxwell. Mr. Sperrbacken, having been appointed to assist Mr. Nylander in the Bullom Mission, both he and his wife applied themselves, on the passage, to the study of the elementary books published in the Bullom language, and availed themselves of the assistance of one of the crew, a native of Bullom.

The outfit of the above persons, with the stores requisite for the support of the settlements, and the maintenance of the African children, amount to upwards of 3000l. The African Missions must for many years be attended with considerable expense.

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On the night of the 6th of February, died at Broxbourne, Herts. the Rev. Claudius Buchanan, D. D. where he was superintending an edition of the Syrian New Testament, for the use of the Syrian Christians in the East. The "Christian Researches in Asia," and other works of this zealous minister, relative to India, have contributed greatly to the general interest now expressed by the British public to ameliorate the condition of our fellow subjects on that continent, by sending them the word of life, given for the *healing of the nations*.

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### THE [LONDON] MISSIONARY SOCIETY.

*Designation of Missionaries.* On Wednesday, the 28th Dec. 1814, Mr. Thompson, Mr. Barker, Mr. Williams, and Mr. Hamilton, were set apart to the work of missionaries, at Silver Street Chapel. The first of these is intended for Malacca; the three latter, together with Mr. Evans, lately ordained at Carmarthen, are intended for Latakoo, and other places in Africa.

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### RUSSIA.

*Extract of a Letter from Mr. Paterson to the Edinburgh Bible Society, dated the 26th of October*, 1814.

"The Petersburgh Bible Society has received great acquisition of strength at our last Committee Meeting, on the 21st current,—a Russian, a Georgian, and an Armenian Archbishop were present. We are busily employed in printing the Persian New Testament, translated by Mr. Martyn,

which Divine Providence has sent us, along with an excellent corrector, in Sir Gore Ousely. You see we shall soon meet our brethren in the East half way."

Thus it appears that an edition of the Persian New Testament for the western provinces of Persia, most of which are subject to Russia, is already begun, and that the British Ambassador, being detained there for some time, has kindly undertaken to superintend the press.

The principle of Bible Associations has been adopted, and many distinguished personages are already engaged to preside over their establishment. So great is the desire of the people in Russia to possess the scriptures, that the poor fall at the feet of those who distribute bibles, intreating they may be favoured with the word of God. Bibles already occupy the toilets of the rich; and labouring men who possess a copy of this invaluable treasure, read it to those who have it not, after the hours of labour.

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## SLAVE TRADE.

Our readers will learn with delight, that the pleadings of justice and humanity have been successful in behalf of Western Africa—*the French have prohibited the Slave Trade north of Cape Formosa!* The whole line of English settlements, where christian benevolence is struggling under all difficulties to remunerate Africa for her wrongs, will now be free, by law, from the evils which the revival of the French Slave Trade threatened: and the French establishments themselves will throw back on the unfeeling Moors and other Traders, those multitudes of unoffending victims, which, it is well known, they have been assembling hundreds of miles up the Senegal, from the moment when they heard that peace would restore to France her dependencies in those quarters. Let us adore herein the gracious Providence of Him who answers prayer, and who is delighted with the efforts of his servants to *be merciful as their Father who is in heaven is merciful:* and let us receive this blessing as a pledge, that this most foul stain shall be soon wiped from the code of all nations!

### CAPTURED SLAVES.

All the slaves captured on the coast of Africa, by our cruizers, must be carried into the colony of Sierra Leone. The mode of disposing of them on their arrival reflects great honour on the agents of this country. Those who do not enter the army or navy, are placed in villages, according to their respective countries, and have lands allotted to them. Eight villages have been actually formed of these people. The houses are built according to the mode practised in their respective countries; and great progress has been made in cultivating their lands. There are thus settled no less than 2000 captive negroes, of whom 800 are children! and, in consequence of their juvenile ignorance, they are to be under the instruction of proper schoolmasters and mistresses, who have been sent out for that purpose from this country; and will receive the farther assistance of the black boys, who also lately sailed from London, after being qualified as teachers, under the British system of education, in the Borough School; there is, therefore, every prospect that these individuals will soon become a most important part of the population of that infant colony; and that, under heaven, great blessings will be derived from their education, religious instruction, and moral improvement. Many of the inhabitants of these villages have already made great advances in civilization, and have become useful mechanics.

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## FRANCE.

### *State of the Reformed Churches.*

The President of the reformed Church of Nismes, Chevalier of the legion of honour, Member of the Council, and General of the Department.—To the Rev. G. C. Smith.

Nismes,* Jan. 10, 1815.

You have manifested, my dear sir, a desire of knowing the situation of our Churches, and their spiritual

* Nismes is a large Town a few leagues from Montpelier, on the borders of the Mediterranean, famous for the number and piety of the Protestants ever since the Reformation.

wants, for the advancement of truth and piety. It is not half a century since we were brought from a state of slavery and oppression, into which the unhappy revocation of the edict of Nantz had precipitated us; but, you know, the blood of the martyrs is the seed of the church. During the proscription, zeal for religion was unshaken, the manners of the persecuted, which were the fruit of their faith, were most pure; the calm which succeeded the storm, toward the end of the reign of Louis XV. spread lukewarmness and indifference. Anarchy, in consequence of the revolution, produced ungodliness and immorality, so that divine worship was entirely abolished, and there were no longer faithful pastors, or the means of edifying their flocks, and instructing their children, by their exhortation and example. Since the law of the 18th Germinal, in the year 10, worship being established every where, gave us an opportunity of giving our Churches a legal organization, which, in preserving our ancient discipline and the synod, has not left it in the power of any one to deprive us of it; but the difficulties we had in obtaining a convocation under the preceding government were great. We have no personal persecution at present, and have no communication with synodical assemblies, in consequence of which we are fallen into an unhappy insulated state, which renders each church an independent consistorial, and at liberty to follow or not the Articles of our ancient discipline, from which results there is an easy introduction to difference of opinion as to the doctrines, worship, and use of the sacraments, and in the application of the canonical censures, and penalties relative to the abuses which often creep into the faith and conduct of the people. However, sir, these inconveniences must necessarily be felt less in this department than in others not so favoured: where the pastors are less numerous and less united, therefore we have the advantage of them. We conciliate, and endeavour to do what we can; but far from being able to do the good we wish, power and aid are wanting; our country Churches are poor, the greater part of them have neither temples, nor zeal, for the observation of the Lord's-day. The pastors cannot establish Schools, for the religious education of children, for want of money. It is only the principal churches which have been able to form them for the poor, and they are insufficient, and we cannot dissimulate, that the two grand obstacles that exist are from two principal causes; the first is, that *the children of the peasants and mechanics, know not how to read, and those are the most numerous of the people*;* the second is, *the want of religious books in those who know how to read, which renders instruction painful, and unprofitable to the teachers.*

I have seen, by an extract of letters written by Mr. Martin's son, whom you have now in London, which his father communicated to me, that you and your illustrious co-operators, are disposed to favour the efforts of ministers in France, for the propagation of the gospel. Receive, my dear sir, the expressions of lively gratitude, and be assured our prayers will never cease to be offered up, that the Almighty may deign to crown your labours, and favour you with his blessing. I am, &c.

*J. DERMENT.*

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## DOMESTIC RELIGIOUS INTELLIGENCE.

### IRELAND.

*Extracts from the Correspondence of the Baptist Society, for promoting the Gospel in Ireland.*

*From a Pædobaptist Minister, in the county of Sligo, dated Dec. 14, 1814.*

You have done me an act of kindness by sending the Irish Testaments

* It may be gratifying to the public to hear that one French Protestant Minister is now receiving instruction in the British System of Education, under the patronage of the British and Foreign School Society; and another Minister is on his way to this country for the same purpose. The South of France will soon be the sphere of their labours. Efforts are also making to establish Sunday Schools in that kingdom.

to my care. It affords me great pleasure to lend an helping hand to such a good work. I hope you will not forget to employ me in any thing in which I can be useful to the Society, free of expense; for to be candid with you, my circumstances will not bear much in that way.

I sent forty Testaments to Mr. H. and B. H. got some for the use of his daughter's school; Mr. M. has also got some of them.

When you requested me to give some of these away, I did not think there was any person who would read them near this place; but I have great pleasure in saying I found many. I have given away about thirty; all, excepting two, to Catholics; and only one of them had ever read the Scriptures before. I have already heard many pleasing accounts of persons who are reading them to their friends and neighbours.

There is one way in which I think Irish may be taught to great advantage; I mean by *evening* schools. I am certain were persons employed in this way; say two, three, or six evenings in the week; the expense would be small, and many, both adults and children, would attend them.

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*From one of the Society's Readers in the province of Connaught, dated Jan. 23, 1815.*

I have very pressing calls from four different and distant places, in consequence of not only the youth, but the aged men, being as eager to obtain knowledge as the children. Some of them begin to think seriously of what they have heard, and only, like the eunuch, want one to instruct them. The Lord, I plainly see, is preparing men's hearts for the reception of his word; and what is most hopeful, is, that by *mild perseverance* the dread of the priests will shortly die away.

I have gone through the neighbourhood, and have read the Scriptures, and spoken to them "as they were able to bear it." By these means they came and begged Testaments for their children that could read. The simplicity of the poor people was such, that they thought as they could read the English, they had nothing to do but set to and read the *Irish* in like manner. But when I perceived the mistake, both in them and in myself, I was put to a great stand; as I had given them books they could not read: nor could I procure any one to instruct them. So I concluded it was my duty to exert myself in whatever way I could be most useful; and therefore I assembled all the *Readers* at my own house; struck out a new plan; and in a very short time I had twelve out of twenty that could read to the satisfaction of any man. But you are to observe, the days that other schools were idle, such as Sabbaths, Christmas-time, and holy days, these were our most active times: old as well as young were thronging. Then as I was to leave the place, and lest the spark should be extinguished, it was with sorrow of heart I thought of parting from them. I accordingly separated them into two parties, and appointed J. H. and E. H. to teach both old and young, whoever applied, in evening schools. I allow two shillings per week, and candles; for which they are very grateful. Of these two I have great hopes, as their exertions are very great.

From these small beginnings it is not easy to calculate how far the sound of the gospel is extending; as there are several men who have six or seven children now learning to read the *Irish* Testament: the Lord only can give the increase. There is not a house, or place, where I have yet read the Irish Testament, that I have not found some impressions; and until now, the scarcity of readers of Irish was so great, that the Testaments printed by the Bible Society were of no use. One of the men I have employed about six miles off, came to me this morning and requested eighteen Testaments, in addition to six which I gave him at the commencement: though I employed him only for Sabbath reading to his neighbours; yet he is instructing both old and young to *read*. I told him I would represent his exertions to the Committee.

I have employed seven others; six of whom I know are fulfilling their duty. As for the seventh, he is far off on the borders of the counties of Galway, Mayo, and Roscommon. I appointed him to read to his neighbours, and gave him two Testaments: but my principal view was that it

would be an introduction for me into the wild, wicked part of the kingdom, which I intend to visit, as there are few, if any, that can read the Irish; and it is not taught, except in a few of the Hibernian schools. I will exert myself whilst the Lord is pleased to spare my health, in bringing the gospel to their ears; no one can have a more free reception.' I was told by one 'it was very odd I was getting no opposition, it was not a good sign.' I answered, 'that is often the case, but for my part I would have greater hope where the door would be opened for me, than shut against me.'*

*Excommunication.*

The following are the facts of a cause which was tried before the Hon. Mr. Justice Day, and a Special Jury, at the Cork Assizes:—A Baker of the name of Donovan, brought an action against the Rev. Mr. O Brian, vicar-general to Dr. Coppinger, titular Bishop of Cork, and Roman Catholic parish priest of Clonakilty. The damages were laid at 500l. It appeared on the trial, that a subscription had been set on foot by the priest, for the purpose of building a Roman Catholic chapel. Donovan was ordered to pay, as his affixed quota, the sum of 16s. 3d. which he accordingly did. He was afterwards called upon to pay 9s. this sum he likewise paid, but observed, that he was very poor, and that he could not afford it. A third demand was made on him by the priest of 15s. which Donovan refused to comply with. On Donovan's going to mass the following Sunday, he was asked by the priest whether he would pay the 15s. or not? He answered, that he was not able. The priest rejoined, "I will settle you." Terrified at this observation, Donovan sent by his wife 16s. to the house of the priest, who refused then to take less than two guineas. On the following Sunday the priest cursed from the altar all those who had not paid their demands towards building the chapel. Donovan went on the next holiday to mass, and was formally excommunicated, and the people denounced as cursed and contaminated if they should deal or hold any communication with him. This threat was so effectual, that no one of the country people would sell a sod of turf to Donovan to heat his oven; and he could not even sell, in his own name, such flour or stock as lay on his hands. Reduced almost to despair, the baker went in a white sheet to the chapel, as a voluntary penance, and asked pardon of God and the priest for his disobedience; and was there, by the priest, desired to attend him to his house, where he again demanded from him the two guineas, which Donovan assured him he could not possibly make up. The excommunication was, therefore, continued in full force against him, and he was consequently obliged to shut up his house. The above facts were incontrovertibly proved by two unwilling witnesses. The Jury, after a very able charge from the Learned Judge, found a verdict for the plaintiff with 50l. damages.

*From a letter from Mr. M'Carthy.*

Jan. 25, 1815.

As to the prospect of good being done, I think there is a glorious one. I have a most convenient place for preaching in Tullamore; the congregation is daily encreasing, and I hope by the divine blessing much good will be done. At Athlone the fields are white unto harvest: my ministry is always attended by some of the most respectable people, as well as by the poor of the town. The last time I was there I had about 150 hearers. I hope about twelve persons have received divine impressions under the word: these meet me after preaching to speak about the things of God. At Ferban and Craggen my congregations are wonderfully encreasing. I have conversed with 12 or 14 persons who professed to depend *alone* on the righteousness of Christ for eternal salvation. Craggen was one of the most barren places in the kingdom, totally destitute of a gospel ministry. At Eglish, or town-heath, I have had about 40 or 50 Catholics, besides protestants, who seemed to receive the word joyfully. Two or three of the

* We are happy to acknowledge on behalf of the Treasurer, the receipt of *twenty pounds*, sent by a Lady from Limington, in aid of the Schools for the Native Irish.

Catholics were under convictions. The Priest hearing of this his indignation was raised against us; and on two successive Sundays, before my last visit, he warned them not to hear me again, on the penalty of excommunication. He told them he would neither marry them, baptize their children —give them the Sacrament, nor anoint them when dying. Many of them told my friend Mr. W. they were exceedingly sorry, as my preaching had affected their minds more than all the priest had ever said to them; but that they were afraid to come, as the Priest had all power, and if he had a mind, he could change them into a black stone: however, some of them were at my last sermon.

I have much encouragement at Port-Arlington: I have in general good congregations.

At Rosenallis last Monday the people came for two or three miles round, and the place was so crowded that they could not all get in. Truly we had a memorable season, yea, an epitomize of heaven!

I am invited to several other places. I never can be sufficiently thankful to the Lord, who is giving me the esteem of the people all through the country, in all the places where I have laboured. Yours, &c.

*J. M'CARTHY.*

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*London Hibernian Society.*

We are happy to find that notwithstanding the opposition that has been raised against the schools established by the London Hibernian Society, by priestly influence in Ireland, the number of children which attend them is increasing. By the last quarterly return from one of the principal districts, it appears there has been an increase of 1200 scholars. Many pleasing instances of the utility of teaching the children of Catholics to read the scriptures are coming to the knowledge of this Society. A boy about 10 or 12 years of age, named Thady H. who had been kept by the schools, notwithstanding the threats of the Priests, and who was reading the Testament in the school; refused, when the Priest was anointing a dying man, to hold out his hand to receive the holy water, which on those occasions is profusely sprinkled. Being asked by the Priest the reason for his profane conduct, the boy replied, with great simplicity, "Why Sir, I have read the Testament through and through, and I have not met in the words of Christ or his Apostles, one word about holy water! and if it was any good, sir, would not they have commended it? Though the Priest said nothing to the boy, yet he resolved to punish the mother; or, at least, to make her an example of his high displeasure, according to the power which the keys of St. Peter had, through the Pope, entrusted to him. Accordingly, on the next Sunday, before a large congregation, he passed sentence of excommunication, by *bell, book,* and *candle.* Thus, so far as he was able to do it, separating the poor *heretical* mother, from the church of God on earth; and depriving her of all hope of entering heaven hereafter. Notwithstanding all this, the poor woman continued unintimidated, and still sends her boy to school.

A young man, who resided in the vicinity of the schools, merely from reading the Scriptures appears to have been made wise unto salvation. Being apparently at the point of death, his mother was very importunate to get the priest to anoint him. Hearing the conversation of his mother, he revived, to the astonishment of all present, and told her that he would have no priest, nor any of his rites; but that if she insisted upon bringing him, he would speak to him as the Lord should enable him; and perhaps, added he, the Lord may make use of my dying words, to rescue him from his dangerous situation.

In another district, a catholic who had access to the scriptures, was very desirous to possess a Bible. At length he purchased one, and began to tell his neighbours of the important discoveries that he had made upon the subject of religion? The Priest soon got intelligence that M. was tainted with strange doctrines, and coming to his house, seized the Bible, and carried it off in triumph; though he afterwards sent him the sum he had paid for it. The Rev. Mr. S. a pious clergyman, hearing of the distress felt by

this man for the loss of his treasure, procured him another. The Priest, on being informed of this, wished to get it from him; but M. was so determined not to part with it, that he told the Priest, in the presence of his relations, who were bigotted catholics, that he would not part with his Bible whatever might be the consequence, and that he, from that time, disowned all spiritual subjection to the authority of the Priest.

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GENERAL MEETING IN LONDON.

To the Churches of the Particular Baptist Denomination in the united kingdom of Great Britain and Ireland.

Beloved Brethren,

You are well acquainted with the attempts, which have been made for several years past, to promote an Annual General Meeting of the Ministers and Churches of our denomination. Many of you have expressed your ardent desire to co-operate in such an Union, and some of you have participated in the pleasure that has been enjoyed on these occasions. We feel a pleasing persuasion that this desire has not diminished; and that as the reasons for such a measure are annually increasing, you will manifest renewed zeal in encouraging this important object.

At our last Meeting several resolutions were passed, which it was thought would tend essentially to the attainment of the ends proposed by the Union, viz. "to *promote among brethren of the same faith an acquaintance with, and an affection for each other, and a mutual co-operation in the work of God.*" To further these ends it was resolved, 1. "That our Associations throughout the kingdom be requested to depute one or more of their members as messengers; or send a letter, signed by the Moderator, to the yearly Assembly, to report the state of the churches, and any other matter that may contribute to the general welfare of the denomination."—2. "That a Circular letter addressed to the Churches be sent, signed by the Secretaries, to some Minister connected with each Association, and to other churches both in town and country, through the medium of their Pastors, or ministers, requesting them to promote the various important objects proposed by the Union."

As the period approaches when our Associations in the Country will meet, we, in compliance with the above resolutions, in the name and on behalf of the Society, affectionately urge the consideration of this subject upon the Ministers and Messengers of our respective churches. The expense attending a journey to London, which would be burdensome to an individual, may be easily defrayed by a united Assembly. May we not hope also that those churches which are not connected with Associations will depute their minister to meet their brethren on such an occasion? Brethren, "the time is short." A large part of the portion allotted to us is already passed away. Let us endeavour to "redeem" what may yet remain by improving it to the most important purposes. Some of our brethren in the Ministry, since we last addressed you, have been gathered to their fathers. Is it not desirable that we should all prove that the fallen mantle of a Sutcliff has not descended upon us in vain? Let our younger brethren especially remember that "other men have laboured and that they are entering into their labours!"

There is another subject, mentioned last year, which it is necessary for us to repeat, viz. "that it be affectionately recommended that a public collection be made in each of the churches of the General Union, to be applied, according to their own direction, either wholly or in part to the "Baptist Mission"—the "Particular Baptist Fund"—the "Widows Fund"—the "Baptist Itinerant Society"—the "Baptist Society for promoting the gospel in Ireland," or to one of our "Academical Institutions."

Signed
WILLIAM BUTTON,
THOMAS THOMAS,
JOSEPH IVIMEY.
Feb. 15, 1815. *Secretaries.*

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*New Baptist Church in the Island of Guernsey.*

This church was formed in Sept. 1812, of thirteen persons. Three of these had been members of Mr. Birt's

church at Plymouth Dock; one of the church at Ashburton; one of the church at Reading; and another from a church at Edinburgh. During the same month one of the brethren above-mentioned, named *Charles Pollexfen*, a builder in the Island, who had been called to the ministry by Mr. Birt's church, was set apart to the pastoral office. Since this he has baptized 11 more persons, making the number baptized in the Island 19. They have hitherto assembled in a Tobacco Store for worship, not being able to erect any place for the purpose. The number of stated hearers is from 70 to a 100.

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*New Chapel opened.*

Oct. 6, 1814. A new Chapel was opened at Horsham, a populous market town in Sussex. The solemnities of the day were conducted by Mr. Upton and Mr. Stodhart of London; and Mr. Chapman of Lingfield. His Grace the Duke of Norfolk has evinced his liberality of sentiment, and noble generosity to Dissenters, by a donation of 50*l*. The pecuniary exertions of the friends at Horsham have been remarkably liberal, and the congregation sincerely hope, that, when the particulars of the case shall be stated to congregations and individuals, it will not fail to insure their assistance.

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WELSH ASSOCIATIONS, &c.

The Baptist Association in North Wales was held the two last days of June, 1814, at Dolgelly, Merionethshire. Brethren H. Davies, junr. Timothy Thomas, John Morgan, John Davies, John Jones, C. Evans, S. Davies, Francis Hiley, Thomas Thomas, D. Davies, Abel Vaughan, and John Edwards, were engaged.

On the two first days of July, a second Association was held at Holyhead, in Anglesea. Brethren Job Edwards, John Jones, John Herring, Robert Edwards, Henry Davies, John James, Thomas Davies, John Davies, Thomas Jones, C. Evans, Francis Hiley, John Jones, Thomas Thomas, Simon James, John Morgan, and Thomas Davies, were engaged.

The next Associations in N. Wales will be held, the first at Ruthin, Denbighshire, the last Wednesday and Thursday of June; and the second at Lanarchymedd, Anglesea, first Wednesday and Thursday in July. The increase in both these associations, the past year, is about three hundred.

The half-yearly Association of the Baptists in South Wales, was held, the 6th and 7th of October, at Langadog, Carmarthenshire. Brethren Jones of Landysul, Evans of Pantycelyn, Williams of Salem, and Davies of Aberduar, prayed. James of Fishguard, Davies of Velin-voel, Evans, of Carmarthen, Herring of Cardigan, Davies, sen. of Langloffan, B. Davies, and J. Harris, preached.

At the ministers' conference it was unanimously agreed, that it is the duty of Christians to exert themselves in promoting missionary societies.

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On the 3d of Nov. brother D. Thomas was ordained over the Baptist church at Aberavon, Glamorgansbire, by prayer and imposition of hands, Brethren J. Harris, W. Michael, D. Richards, and B. Davies, were engaged on the occasion.

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Also on the 22d and 23d of Nov. a new meeting house, belonging to the particular Baptists, was opened in Landybie, Carmarthenshire. Brethren J. Davies, W. Evans, J. Watkins, D. Evans, T. Williams, J. Herring, and D. Saunders, were engaged.

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An auxiliary Baptist Missionary Society is intended to be formed at Swansea, and it is in contemplation to hold a public meeting annually, with a view to carry the design into effect; to commence next summer, of which notice will be given.

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The quarterly meeting belonging to the North Wales Baptist Association, was held at Denbigh, Dec. 26 and 27, 1814. Sermons by Messrs. R. Edwards, Evan Evans, W. Williams, John Edwards, Samuel Edwards, T. R. Davies, and T. Davies. The devotional parts by Messrs. I. Edwards, R. Edwards, A. Vaughan, and J. Parry. The hearers numerous, who paid serious attention. The cause of Christ in these parts is in a prosperous state.

*By Mr. John Lawson, Missionary at Serampore, in the East Indies;*

*Received November 17, 1814.*

PRECIOUS FAITH.—2 PET. i. 1.

SEE Faith, with upward eyes,
Beholds the distant land;
Her fair possessions in the skies,
And waits with outstretch'd hand.

She leans upon the cross,
And sheds a tear or two;
But glory plays in either eye,
As beams in early dew.

She smiles in deep distress,
In storms she stands serene;
The whirlwind idly rages by,
Unmov'd she views the scene.

The world beneath her feet,
She heeds not or disdains;
Her thundering foes are slain, or bound
In adamantine chains.

She waits the voice of God,
That calls her to the skies;
Then soars aloft, in glory veil'd,
And in fruition dies.

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*St. James's Church, Leeds.*

The religious public having often been solicited to contribute to a case carried through the country by a person of the name of Waugh; the foundation of which was a cause in Chancery—Waugh *v.* Rev. J. King—which has been pending near 20 years, we think it our duty to the public, that they may no further be misled by any future applications, to inform them that it was decided, Tuesday, Feb. 14th. in favor of the defendant.

As soon as the Lord Chancellor had called the attention of the court to this long contested cause, the issue of which involved the ownership of St. James's Church, in Leeds, the Rev. J. King rose, and requested permission to address a few remarks to his Lordship, on some particulars of the case, which had been industriously circulated to mislead the public and injure himself—he hoped, therefore, that his Lordship would not suffer the cause to go out of court, without giving his decided opinion, as to what had really been his conduct toward the plaintiff Lee. At the conclusion of Mr. King's address his Lordship replied, "Mr. King, as to the allegations contained in the pleadings, I think it right to say, and I do say it, without any hesitation, that there does not appear any thing that can, with justice, reflect upon your character, or can in any way impeach it, as having been unbecoming the character of a clergyman, a gentleman, or a christian. His Lordship then turned to the court, and, having summed up the evidence, observed that whatever there might appear in it to the plaintiff of disappointment or hardship, that the bill had not been supported in any of its parts, and must therefore be dismissed with costs.

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*Smith, Printer, John Street, Edgware Road.*